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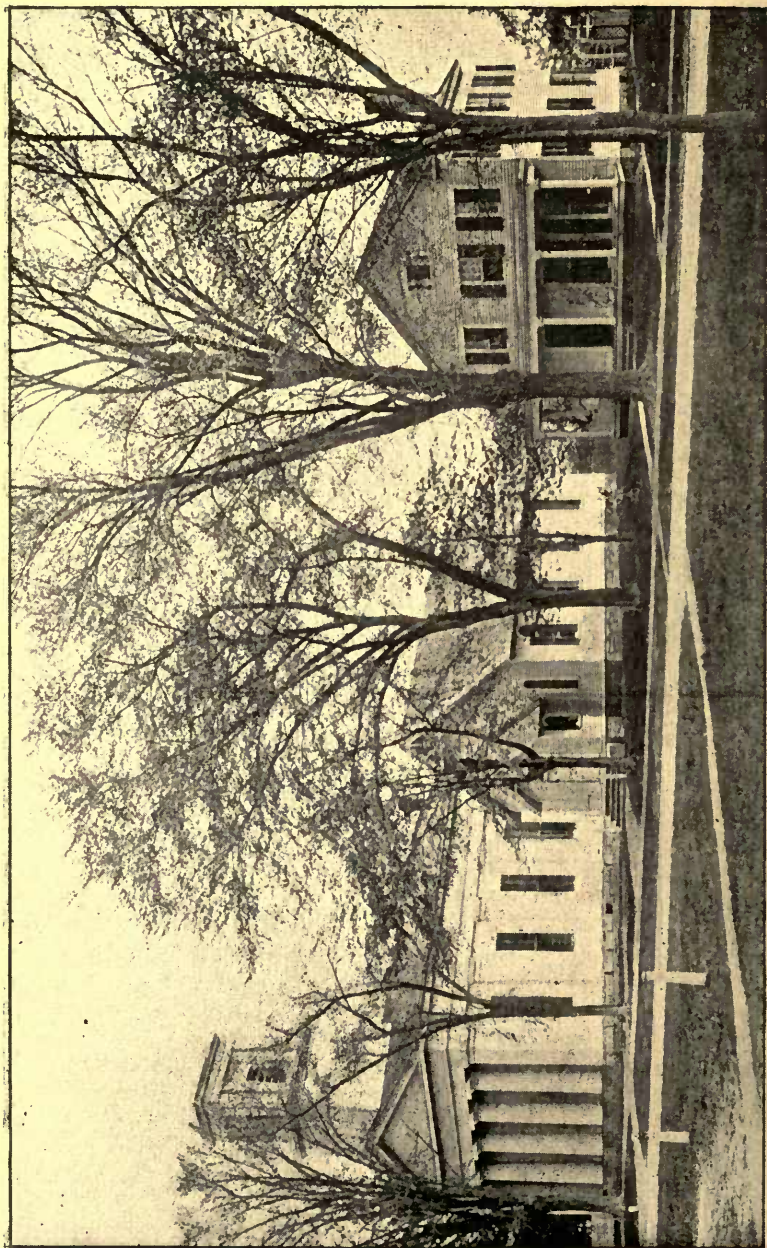
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1646—ANNIVERSARY—1896.

FIRST CHURCH, OLD SAYBROOK.



Conn ✓



Church, Chapel and Parsonage. Photographed May 14, 1886.

1646—1896.

The First Church of Christ,

(CONGREGATIONAL,)

OLD SAYBROOK, CONN.

THE CELEBRATION

—OF THE—

Two Hundred and Fiftieth Anniversary,

WEDNESDAY, JULY 1, 1896.

HISTORICAL REVIEW

—AND—

ADDRESSES.

MIDDLETOWN, CONN.:

J. S. STEWART, PRINTER AND BOOKBINDER.

1896.

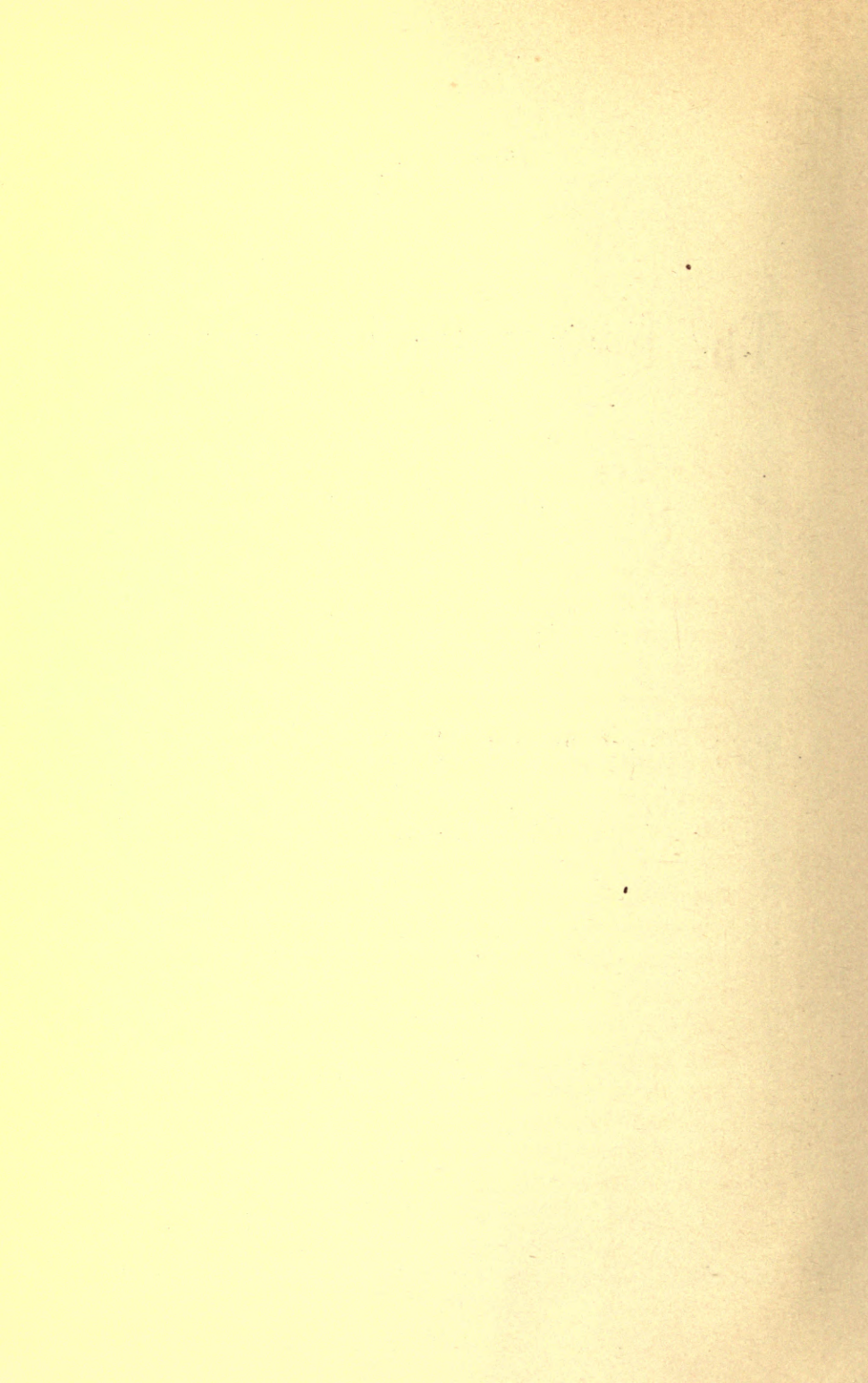


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PREFATORY NOTE.

At the Annual Business Meeting of the Church, December 17, 1895, it was voted that the Church will observe in proper manner the completion of its two hundred and fiftieth year of organized existence, at some time during the coming summer.

Three committees were constituted, to have in charge the matters connected with the observance.

I.

COMMITTEE ON PUBLIC EXERCISES AND PUBLICATION.

Rev. E. E. Bacon, Dea. O. H. Kirtland, Dea. R. C. Shepard, Mr. G. A. Bushnell, Dea. Robert Chapman, Mrs. Lucy B. Hayden, Mrs. Emeline Dowd, Mrs. Lydia Lord.

II.

COMMITTEE ON INVITATIONS, DECORATION AND ENTERTAINMENT.

Dea. T. C. Acton, Jr., Mrs. T. C. Acton, Mr. G. W. Denison, Mrs. G. W. Denison, Mr. J. B. Holman, Mrs. J. B. Holman, Mrs. Mary B. Burger, Mrs. Mary W. Granniss, Mrs. Mary E. Pratt, Messrs. Frank B. Nelson, Robert A. Chalker, J. Morgan Lord.

III.

COMMITTEE ON FINANCE.

Mr. J. L. Hayden, Mr. W. R. Bushnell, Mr. F. T. Bradley, Mr. D. A. Kellogg.

The exact date of the organization of this church being unknown, July 1st was chosen for the anniversary observance,

because of certain general considerations of advantage and of its known approximation, meanwhile, to the precise date. All nature conspired, earth, air and sky, to fashion the day to ideal beauty. The church building was just from the hands of the painters and fresco workers. The laying of new carpets was completed only the night before. The decorations—in white, with ferns and oak leaves—were simple, but exquisite. The large and appreciative audiences, and the varied contributions of distinguished talent, gave to the services a marked and highly enjoyable character.

The plan of the printed program was realized completely, save in one particular. The Rev. John E. Bushnell, of New York—a son of this church, and lineal descendant of Dea. Francis Bushnell, the second deacon of the church—on account of temporary disablement, was not present. His place was most satisfactorily supplied by the Rev. Thomas A. Emerson, of Clinton. The pastor, Rev. Edward Everett Bacon, presided at the exercises.

The particular relations of the several speakers to the occasion are briefly indicated in the proper places. It may be added, in respect to those who conducted the devotional services of the morning, that the Rev. Frank R. Shipman, of Andover, Mass., and the Rev. Dr. Lewellyn Pratt, of Norwich, Conn., are respectively descendants of Lieut. Thomas Leffingwell and Lieut. William Pratt, both among the Founders of the church. The Rev. William H. Moore, who offered the closing prayer of the afternoon, is an honored son of the church of Westbrook; and Mrs. F. T. Bradley, the writer of the original hymn, holds a place of esteem in the membership of to-day. The program was as follows:

1646—1896.

THE FIRST CHURCH OF CHRIST,

(CONGREGATIONAL,)

OLD SAYBROOK, CONN.

The Celebration of the Two Hundred and Fiftieth Anniversary,

WEDNESDAY, JULY 1, 1896.

FORENOON SERVICES—9:45 A. M.

DOXOLOGY.

Invocation. (With the Lord's Prayer).

*Scripture Reading. - - REV. FRANK R. SHIPMAN

Hymn—"O God, beneath thy guiding hand."

Prayer. - - - - REV. LEWELLYN PRATT, D. D.

Address of Welcome. - REV. EDWARD EVERETT BACON

Hymn—" 'Tis by thy strength."

Historical Address. REV. AMOS S. CHESEBROUGH, D. D.

The Salutations of the First Church of Christ, Hartford.

- - - - REV. CHAS. M. LAMSON, D. D.

Hymn—"Mighty God, while angels bless thee."

BENEDICTION.

RECESS FOR LUNCH.

AFTERNOON SERVICES—1:45 P. M.

Hymn—"Rise, O my soul."

Prayer. - - - - - REV. JOHN E. BUSHNELL

Anthem—"Ye shall dwell in the land."

Address—The Founders, 1646. REV. EDWARD M. CHAPMAN

Address—The First Church of Norwich, 1660. - -
- - - - - REV. CHAS. A. NORTHROP

Address—Connecticut Emigration to Ohio, and its Results.
- HON. ASA S. BUSHNELL, GOVERNOR OF OHIO

Address—The First Church of Old Lyme, 1693. - -
- - - - - REV. ARTHUR SHIRLEY

Hymn—"A mighty fortress is our God."

Address—Yale University, 1702. - - - - -
- - - - - PRES. TIMOTHY DWIGHT, D. D.

Address—The Church in Centerbrook, 1725. - -
- - - - - DEA. EDGAR W. GRISWOLD

Address—The First Church of Westbrook, 1726. - -
- - - - - REV. GURDON F. BAILEY

Address—The Ministries of Rev. William Hart and
Rev. Frederick W. Hotchkiss, 1736-1844.
- - - - - MR. JAMES R. SHEFFIELD

Letter—Greetings of an Ex-Pastor, 1881-1884. - -
- - - - - REV. WILSON D. SEXTON

Prayer. - - - - - REV. WILLIAM H. MOORE

*Hymn. (Original). MRS. F. T. BRADLEY.

ADDRESS OF WELCOME.

REV. EDWARD EVERETT BACON.

Two hundred and fifty years ago, sometime during the summer—the exact date is not known—this First Church of Christ was organized and established on this soil. It was a church organized on the ground of that broad yet specific and explicit polity which is summarized in the words of Our Lord to his disciples—(Matt. xxiii. : 8.) “One is your Master, even Christ, and all ye are brethren.”

There is so much that is of interest, with which this day is to be filled, that my part in the exercises will of necessity be very brief. To use the familiar phrase of the day, I am only to “press the button.”

It devolves upon me to express in behalf of this old church—that calls you all her descendants to-day—the hearty welcome with which she greets children and children’s children in the ancestral home.

We are glad to see you here, and to have you look upon this church which has mothered you and your ancestors unto many generations. We trust that as you look upon the church, and your minds are led over the review of her history and her work, that you will be constrained to say that she has not lived in vain, and that she has grown old gracefully ; that with her the leaf has not withered ; and that the “hoary head is a crown of glory.”

In the preparations for this observance it was deemed best on the whole to limit the exercises to a single day. Such limitation of time, however, placed us under somewhat severe restrictions in the framing of our conception of a program, and compelled the exclusion of many things which at first thought might seem most naturally to claim a place here.

In general, we may say that the governing idea has been to have the *Church* represented in a few of the larger relations of her life—e. g., her founding; her immediate ecclesiastical outgrowths; etc.*

So far as individuals or families are brought into view, it is not as of primary intent, but rather as incidental to the governing purpose.

I think that the general conception of the program—which is in your hands—will thus be clear to you, and we trust that the day will be one ever to be remembered with delight by you all.

* This idea is rather waived for the moment in the case of Gov. Bushnell's address. The Governor had early signified his hope and intention to be present at the Anniversary. It was felt that some expression from him on the occasion would be of peculiar interest, and in response to invitation, he was so kind as to enrich the exercises with this paper.

MINISTERS OF THE CHURCH.

	Began.	Resigned.	Died.	Aged.
1. JAMES FITCH, c.	1646.	1660.	1702.	80.
2. JEREMIAH PECK.	1660.	1665.	1699.	76.
3. THOMAS BUCKINGHAM, c.	1665.		1709.	63.
4. AZARIAH MATHER, c.	1709.	1732.	1737.	52.
5. WILLIAM HART, c.	1736.		1784.	71.
6. FREDERICK WM. HOTCHKISS, c.	1783.		1844.	81.
7. ETHAN BARROWS CRANE, c.	1838.	1851.	1892.	80.
8. JAMES BEATTIE.	1851.	1852.	1885.	82.
9. SALMON MCCALL, c.	1853.	1871.	1889.	63.
10. FRANCIS N. ZABRISKIE, D. D., c.	1871.	1876.	1891.	59.
11. RICHARD BOWERS THURSTON.	1876.	1881.	1895.	76.
12. WILSON DAVIDSON SEXTON, c.	1881.	1884.		
13. BERNARD PAINE.	1885.		1894.	59.
14. EDWARD EVERETT BACON.	1894.			

NOTE.—The letter c following a name indicates that the person was settled through the medium of an Ecclesiastical Council.

DEACONS.

	Chosen.	Resigned.	Died.	Aged.
1. THOMAS ADGATE.	1646.	1660.	1707.	85.
2. FRANCIS BUSHNELL.	1648.		1681.	82.
3. WILLIAM PARKER.	About 1670.		1725.	81.

	Chosen.	Resigned.	Died.	Aged.
4. NATHANIEL CHAPMAN.	About 1681.		1726.	75.
5. JOSEPH BLAGUE.	About 1725.		1742.	48.
6. ANDREW LORD.	About 1726.		1759.	61.
7. JOSHUA BUSHNELL.	1742.		1778.	83.
8. HEZEKIAH WHITTLESEY.	1761.		1785.	77.
9. CALEB CHAPMAN.	1774.		1785.	80.
10. SAMUEL KIRTLAND.	1782.		1805.	73.
11. CHRISTOPHER LORD.	1782.	1788.	Moved Away.	
12. TRAVIS AYER.	1788.		1812.	89.
13. ROBERT ELY.	1801.	1822.	1829.	88.
14. WILLIAM CHAPMAN.	1803.		1808.	49.
15. WILLIAM LORD.	1808.		1825.	80.
16. SAMUEL LYNDE.	1810.	1822.	1830.	69.
17. TIMOTHY PRATT.	1823.		1823.	75.
18. RUFUS CLARK.	1823.	1833.	1849.	84.
19. ELISHA SILL.	1824.	1850.	1866.	94.
20. WILLIAM CHALKER.	1826.	1848.	1851.	78.
21. WILLIAM R. CLARK.	1834.	1875.	1879.	81.
22. WILLIAM REDFIELD.	1848.	1854.	1876.	69.
23. OZIAS H. KIRTLAND.	1850.	1889.		
24. RUFUS C. SHEPARD.	1854.			
25. ROBERT CHAPMAN.	1875.			
26. THOMAS C. ACTON, JR.	1890.			

HISTORY
OF THE
FIRST CHURCH OF OLD SAYBROOK,

—BY—

AMOS SHEFFIELD CHESEBROUGH, D. D.*

The year of our Lord, 1646, will ever be memorable in the annals of the English people. It marked the completed defeat of King Charles the First in his tyrannical purpose, by force of arms, to establish the royal prerogative upon the ruins of their liberties. In that self-same year, Edward Hopkins being governor of this then English Colony of Connecticut, the Christian people inhabiting the original town of Saybrook assembled themselves together in the "Great Hall" of the Fort at the "Point," and, in the phraseology of the times, "were embodied into Church Estate." The vine then and there planted was not indigenous to this soil. It was an exotic from over the sea. The immigrants who came hither to set up their homes in this wilderness brought with them in their hearts and characters, as the richest of their belongings, the life-germ of the Church of Christ. All that was needed to give to it visible form was that a fit opportunity should be afforded for its development. And this was done when, with

*In the preparation of this History the writer owes a grateful acknowledgment to Dr. Samuel Hart for valuable suggestions and for the loan of pertinent books and pamphlets; and also to Miss Amelia H. Sheffield for the liberty to make use of diaries and other manuscript papers left by her grandfather, Rev. Frederick W. Hotchkiss. But for the inspiration which prompted to the undertaking of this work, and for materials relating to persons, events and localities not elsewhere obtainable, he is especially indebted to his wife, with whom the antiquities of Saybrook have been a passion from childhood. The Historical Address delivered on the occasion of the Anniversary was an abridgment of this History.

solemn prayer, the candidates for church membership, having presented credible evidence of piety, and having been baptized in the name of the Father and of the Son and of the Holy Ghost, "covenanted with God and with one another to walk together in the ways of the Lord." The Church thus and then organized has not grown old, but bears upon her venerable face the flush of a vigorous maturity. The revolutions that have shaken the continents have settled her more firmly upon the sure foundation; and though the *personnel* of her membership has, by the lapse of time and new social conditions, been continually changing, she has retained her identity as the same witness for Christ in this community. So that to-day, with gladness, she receives the congratulations of her friends on the occurrence of her two hundred and fiftieth birthday, and renders praise to her great Head, whose "faithfulness is unto all generations."

The auspicious circumstances attending the founding of this ancient Church were largely determined by the character and measures of the men who had the early control of the settlement. Ten and a half years of needful preparation had elapsed subsequent to the landing of an advance party of twenty men, which took formal possession of the locality in the name of a company consisting of Lord Say and Sele, Lord Brooke, and other gentlemen of distinction, who held a grant or deed of these lands from the Earl of Warwick, who in turn, it is claimed, based his rights upon a grant made to him by the "Plymouth Company" acting under a royal charter. The landing was effected on the 24th of November, 1635, a little later in the same year in which Hartford was settled. This advance party brought with them materials for the erection of houses for the accommodation of those who were to follow. Provision was made also for the immediate construction of a strong military defense or fort as a protection against the attacks of the Dutch of New Netherlands, on the one hand, who were planning by force to get control of the mouth of Connecticut River, and of the ruthless savages in the neighborhood, on the other. Not until the destruction of the Pequot stronghold in Groton, a year and a

half after the landing, was there any safety from attacks by these savages outside of the palisades, twelve feet high, built across the neck of the peninsula of the "Point." It was only by slow degrees, therefore, that the habitable boundaries were extended and the settlers sufficiently strong to render it safe to make their homes at any great distance outside of the fort or to warrant a permanent church organization.

I come now to the preliminary question: Who were the leading men in this enterprise to whom it was given, as pioneers, to shape the moral and spiritual destinies of the newly forming community? Not to make the list too long, there are, at least, five names which call for honorable mention.

The first is that of JOHN WINTHROP, the eldest son of the illustrious Governor of the Massachusetts Bay Colony of the same name. He was one of the strongest characters in the early annals of New England, and at the same time one of the most beautiful. Born in Groton, Suffolk County, England, February 12, 1606; educated at Trinity College, Dublin, he followed his father to America in 1631, and was chosen a magistrate of Massachusetts. Soon afterwards he returned to England, but came back in October, 1635, being then twenty-nine years old, with a commission from the company formed under the Warwick Patent of which I have spoken, "to begin a plantation" and to build a fort with houses, not only for laborers and soldiers, but "houses also for men of quality," at the mouth of Connecticut River, and to be governor of the settlement for one year after his arrival. The advance party, which he sent forward, consisting of Lieutenant Gibbons, Sergeant Willard, with some carpenters, arrived so late in the season (November 24th) that they were able to do little more before the winter set in, than to provide themselves with shelters of the most primitive character. Mr. Winthrop himself visited the place the following April, and set things in order under the efficient superintendence of Lion Gardiner. This visit lasted just three months; and then having joined

his family in Massachusetts, he filled out the remainder of his commission by correspondence.

The letters of instruction addressed to Winthrop by members of the company under whose commission he acted (published in the Mass. Hist. Collections), show conclusively that several of them contemplated removing to the new plantation. Lord Say and Sele, Lord Brooke, Sir Arthur Haselrig, Sir Matthew Boynton, and Mr. Henry Lawrence gave decided intimations to that effect, and they urged that fit accommodations be made for them in anticipation of their coming. Belonging as they did to the extreme Puritan party, the intolerant and arbitrary government of King Charles threatened to make it prudent and even necessary for men of their prominence to leave England. It is significant of their attitude, that the first two of the gentlemen just named represented that party in the long parliament by demanding the entire abolition of the Episcopacy. (A.)*

As it respects the character of Winthrop, Bancroft says: "From boyhood his manners had been spotless; and the purity of his soul added lustre and beauty to the gifts of nature and industry." He was an accomplished scholar, distinguished as a chemist and physician, a wise and evenly-balanced man of affairs, and withal a devout Christian. Though his administration here was brief, he left the impress of his noble character upon the settlement. Some twenty years after his term of service in Saybrook expired, he was chosen Governor of the Colony of Connecticut, an office which he filled with honor for eighteen years. In 1661 he was sent to England to procure a charter for the Colony,—a mission in which he was successful. He died in 1676.

I next mention Winthrop's efficient lieutenant, LION GARDINER. He was by profession an engineer and had spent some years in the service of the Prince of Orange in the Low Countries. To him was given the charge of the construction of the fort at the mouth of the river and of the layout of the

* Capital letters enclosed in parentheses refer the reader to notes at the close of the History.

city that was to be. For four years, with very limited resources, he managed affairs with great wisdom. His biographer says of him, that he was "at an early age a God-fearing Puritan; that he emigrated to New England in the interests of Puritanism, and justly belongs among the founders of New England. He was singularly modest, firm in his friendships, patient of toil, serene amidst alarms, inflexible in faith." He arrived here in March, 1636, and remained in control of the fort and settlement until the coming of Colonel Fenwick four years later. He then retired to the island in Long Island Sound which bears his name, but his good influence survived his departure. In the latter part of 1663 he died at the age of sixty-four.

The third personage who calls for specific mention is GEORGE FENWICK. He was a member of the company of grantees of the so-called "Warwick Patent," under which the settlement of Saybrook was effected, and he it was who gave to it its name in honor of two of his associates, Lord Say and Sele and Lord Brooke. He belonged to an ancient and honorable family and he designed, as did several other members of the company, to make America his home. After having paid a brief visit to the new settlement in 1636, he returned to England to arrange for his permanent removal. Three years later, he came back with his accomplished wife, Lady Alice Boteler. The four years for which Lieut. Gardiner had been engaged having expired, he assumed the entire control. In consequence of the brightening of the prospects of the Puritan party in England, his associates abandoned their purpose of removing hither, and he was left as the sole representative of their proprietary interests in America. Disappointed at this turn of affairs, in December, 1644, he transferred for a consideration the fort and all the territorial rights of the company to the Colony of Connecticut; and Saybrook, after having been for eight years a separate jurisdiction, became a Connecticut town. At the session of the General Court in April, 1645, he was chosen a magistrate of the Colony. In July he was appointed one of the Commissioners.

of the United Colonies of New England. In 1645 (not 1648, as on her tombstone), Lady Fenwick having died, he returned to England with two surviving children and was prominently active in the civil strife which was then convulsing the kingdom. He died in 1657. (B.)

As to his character and influence, Edward Johnson, the author of the "Wonder Working Providence," calls him "a godly and able instrument to assist in helping to uphold the civil government of the second and third colonies here planted, and a good encourager of the Church of Christ in Hartford." Lady Fenwick became a member of that church, and on her admission presented her eldest child, Elizabeth, for baptism at the hands of Rev. Thomas Hooker, the pastor. Both she and her husband were stanch Puritans. Mr. Fenwick's monument at Berwick-on-the-Tweed bears the inscription, "A Good Man is a Public Good." We may well believe that his administration here, taken in connection with the influence of his lovely wife, contributed most favorably to the religious development of the settlement.

But the little community at the fort and in the immediate neighborhood must have a chaplain to look after its spiritual welfare and to conduct religious worship; for the chief questions involved in the Puritan emigration were questions of religion. Two of the men who filled this position were well qualified for their work and deserve special notice. And here it is in place to say that one reason why the organization of the church was delayed for ten and a half years, was that the exposed and strategic situation of the settlement determined it to be at first more of a military post than a plantation, and hence that its first religious teachers should be chaplains of a garrison, rather than pastors of an organized church.

The first chaplain was JOHN HIGGINSON, one of the brightest personages in the colonial history of New England. He was the eldest child of Rev. Francis Higginson, vicar of Claybrook Church, Leicester County, England, who, on emigrating to America in 1629, was ordained as the first teacher

of the first church organized in New England—that at Salem, Mass. John, the son, became a member of this church immediately on its organization, at the early age of thirteen. His father having died of a prevailing fever after only a year's ministry, the magistrates and ministers of the colony rendered him assistance in the obtaining of an education, for which he expressed the warmest gratitude. It was probably through the influence of Governor Winthrop that he secured the chaplaincy at Saybrook Fort in 1636, or early in 1637, when only twenty years old. He had not then received ordination, but he so "suitably, seasonably and profitably" discharged the duties of his post in the conduct of worship and other religious services, that he drew to himself the confidence of both Lieut. Gardiner and Col. Fenwick, and of the men of the garrison. He is spoken of by Thomas Lechford, a London attorney who visited Saybrook Fort, as "one Master Higginson, a young man, their chaplain." It is not true, as has been repeatedly said, that "this church under his ministry had its beginning." On closing his labors in Saybrook he spent a year or more in Hartford, teaching school and completing his preparation for the ministry under Rev. Thomas Hooker, meanwhile serving as Mr. Hooker's amanuensis. By reason of changes, probably not more than three or four men who belonged to the garrison during Mr. Higginson's incumbency became members of this church at its organization. In 1643 we find him at Guilford, standing as one of the seven pillars of the church organized there, and serving as the assistant and subsequently as the colleague of Rev. Henry Whitfield, pastor of the church. He married Sarah, daughter of Mr. Whitfield—the marriage taking place, according to tradition, in the old stone mansion, the well-known relic of antiquity still standing in Guilford, with rye bread, pork and peas for the wedding feast. In 1659, resigning his pastorate, he took ship with his family for England; but driven by adverse winds into the harbor of Salem, he was induced to remain there, succeeding Rev. Hugh Peters as minister of the church founded by his father some thirty years before. He died at the age of ninety-two, universally beloved and

respected. Mr. Higginson had no superiors in literary accomplishments among his cotemporaries, and as a minister he won for himself the honorable title, "The Nestor of the New England Clergy."

Subsequently to Mr. Higginson's retirement from the Saybrook chaplaincy, REV. THOMAS PETERS was secured to fill his place. He was a clergyman of the English Church in middle life, who had been driven from his charge in Cornwall, England, by royalist forces for his non-conformity, and compelled to flee from the country. He was a brother of Rev. Hugh Peters, whom Mr. Higginson succeeded at Salem, but a man of a much milder and more judicious temper. All that we know of him indicates that he was a good minister and that he discharged his duties with fidelity and success, though he cannot properly be called a minister of this church. His stay here was brief, for when early in 1646, John Winthrop the younger was commissioned to begin a settlement at Pequot, now New London, Mr. Peters was induced to remove thither as his assistant—a service into which he entered with enthusiasm and efficiency. But his plans in this regard were cut short by a summons from his old home in Cornwall, England, to resume the charge of his former flock and to rejoin his family. He yielded to the summons and took leave of America in the autumn of the same year. It deserves to be especially noted, that in the positions he occupied, he ministered not only to the souls of men, but in the practice of medicine and surgery, to their bodily healing. (C.)

We are now brought to the eventful point towards which these preliminaries have been tending, viz.: *the organization of a church in Saybrook with a settled ministry*. Doubtless this measure had been in serious contemplation for some length of time, as the population had increased by the moving in of new families. It was not necessary at this early period, as it was at a later date, to obtain the sanction of the General Court for such a movement. As all were Congregationalists, they took action townwise in calling the minister, and in providing for his support, and for all other ecclesiastical expenses.

Rev. Thomas Hooker of Hartford, from his having been the pastor of Lady Fenwick, and subsequently the instructor of Mr. Higginson, would very likely be consulted with regard to the contemplated measure, and it was doubtless at his suggestion that MR. JAMES FITCH, a young man who came to this country in 1638 and had been for several years pursuing classical and theological studies under his tuition, was invited to preach as a candidate for the prospective pastorate. This "famous young gentleman," as the historian Trumbull calls him, was of a good family, born in Boking, Essex County, England, near Mr. Hooker's old residence, December 24, 1622, and hence was now in his twenty-fourth year. His services proved to be satisfactory. A call to the pastoral office was extended to him and accepted, and a day appointed for the organization of the church and his ordination. The exact month and day are not known, but it was probably early in the summer of 1646; and due preparation was made for the event according to the usage, by the observance of a day of fasting and prayer.

As there are no extant records of this important transaction, our imaginations, aided by tradition and the custom of the times, must fill out the picture. The public exercises were held in the "Great Hall" of the fort. We may reasonably suppose that there were present, as representatives of neighbor churches, Rev. Thomas Hooker, and doubtless his colleague, Rev. Samuel Stone, and possibly Elder William Goodwin, from the church in Hartford; also, Rev. Henry Whitfield and his colleague, Rev. John Higginson, the former chaplain of the fort, accompanied by a lay delegate, from the church in Guilford. Rev. John Warham of Windsor and Rev. John Davenport of New Haven, with lay delegates from their respective churches, would perhaps be present. And although there was as yet no organized church at New London, we should expect to see among the attendants from abroad, Rev. Thomas Peters and Mr. John Winthrop, both of whom had been in service here.

As we cast our eyes over the congregation of Saybrook residents present, what countenances do we recognize as

beaming with a deep personal interest in the exercises? We see there Robert Chapman, who had been connected with the fort and the settlement longer than any other person present, now a man of about thirty years of age. Thomas Adgate, who is to be the deacon of the new church, we see there, as also William Bushnell. We may reasonably expect to identify in the congregation Thomas Bliss, Robert Lay, William Lord, Thomas Leffingwell, William Pratt and Thomas Tracy, and others well worthy to have a place among the founders, some of them with wives and children.* Matthew Griswold and William Parker, if not present on this occasion, probably joined the new organization a short time afterwards. (D.)

The exercises proceed probably after the following order: Prayer is offered, the Scriptures are read and expounded, and a psalm is sung, either from the Ainsworth version, a book dear to the first generation of New England Pilgrims and Puritans, or else from the "Bay Psalm Book," now recently published at Cambridge. Rev. Thomas Hooker preaches the sermon, which, no doubt, is equal to the occasion. The persons who are to be constituted into the Church, either by subscribing their names, or by audible assent, confess their faith in Christ, while they covenant with God and with one another "to walk together according to the rule of the Gospel, and in all sincere conformity to its holy ordinances, and in mutual love and respect each to other, as near as God shall give us grace."† They then in response receive from one or more of the visiting pastors and lay representatives of the churches, the right hand of fellowship in token of recognition.

The Church having been thus organized, Mr. Fitch presents his views of Christian Doctrine, and gives expression to his personal faith in Christ, and of his conviction that he is divinely called to be a minister of the Gospel. The Church

* For further particulars with regard to the *personnel* and character of the founders, see the note (D) at the close of this History, and also the address of Rev. Edward M. Chapman on "The Founders" on a subsequent page.

† Quoted from the first covenant of the First Church of Boston.

is then called upon to signify their choice of him as their pastor. This being answered in the affirmative by the erection of hands, Mr. Fitch is asked if he did accept the call to the office. Whereto, if he responds, as Rev. John Cotton did several years before, when about to be ordained as teacher of the First Church of Boston, he says: "However I know myself unworthy and insufficient for this place, yet having observed the passages of God's providence in calling me to it, I cannot but accept it." He is then solemnly ordained to the pastoral office in this Church according to the strict Congregational method by the laying on of the hands of two designated brethren of the Church and by prayer offered by one of the ministers. Thomas Adgate is probably set apart to the diaconate at the same time and in a somewhat similar way. The services are closed by a song of praise. With these holy and appropriate rites, this ancient Church was started off in her career of the two hundred and fifty years now closing; and no doubt we are feeling to-day the quickening thrill of those moments of her divine and joyous birth.

From this account, it is seen that this Church was from the beginning a Congregational Church of the strictest type, without a trace of prelacy or presbyterianism, framed upon the principles which two years later were embodied in the Cambridge Platform, thus reflecting the views of ecclesiastical polity entertained by the English projectors of the settlement. In date of organization, it is probably to be ranked as the eleventh church formed within the present boundaries of the State. The church in Windsor dates back to 1630, and the First Church in Hartford to 1632—both organized prior to their migration hither. Next came the churches in Wethersfield and Stamford, founded in 1635. The churches in New Haven, Milford, Fairfield and Stratford go back, according to their respective claims, to 1639, that in Guilford to 1643, that in Branford to 1644. It should be said, however, that two or three of these dates are conjectural.

At the session of the General Court in March, 1658, twelve years after the organization of this Church, an act was passed prohibiting all persons "in this jurisdiction" from "embody-

ing themselves into church-estate without the consent of the General Court, and approbation of the neighbouring Churches." Although this enactment was not designed to affect retroactively the civil relations of the churches already established, yet, when, several years later, it was discovered that the records of the Council organizing this Church were missing, with the church records, a good deal of anxiety was awakened lest this loss might prejudice the Church's legal standing. The first supposition was that these documents, being in the custody of the pastor, Rev. Mr. Fitch, and of John Birchard, the town clerk, had been taken away with their personal belongings on their removal, with a large proportion of the church members, to Norwich in 1660. But as no trace of the lost records was found, a petition was presented to the General Court in 1669 for a healing act to make good the loss, on which the following action was taken, viz.:

"Whereas our beloved brethren at Saybrook embodied themselves in Church-Society, and this Court findeing no record of their proceedings in this matter, doe now upon their request see cause hereby to declare, that they doe approve of their embodying themselves in Church-Society, and desire the Lord to smile upon them, establish and bless their beginnings." [Col. Records, October, 1669.] (E.)

After Col. Fenwick's departure for England, during the winter of 1645-6, at the special request of the inhabitants, Capt. John Mason removed to Saybrook from Windsor early in 1647, and was placed in military command of the fort. He proved to be a valuable member of the weak and growing community and an efficient helper to the young pastor. Soon after his removal hither, the fort, which was built of wood, took fire, and was consumed with the structures enclosed within its area, and the adjacent buildings. Capt. Mason with his wife and children barely escaped the flames. This calamity not only necessitated the construction of a new fort, but, for several months, deprived a large part of the residents of their homes. And doubtless, according to the tradition, many of the women and children of the settlement were dependent upon the hospitality of friends in other places until accommodations for their comfortable housing could here be provided

for them. A meeting-house, for which partial provision had probably been already made, was, with as little delay as possible, enclosed and opened for worship. Although its walls were bare, its sittings uncomfortable, and its exterior uninviting, there were adequate compensations in the grateful and hearty enjoyment with which the worshipers entered into the services. The building stood on the north side of the "Middle Lane" at Saybrook Point, a few rods westerly of the house occupied by Mrs. Mary B. Burger. A lot of land, adjoining the opposite side of the street, was laid out for a public square called "The Green," south of which was located the first or "Old Cemetery" of the settlement. The builder of the meeting-house is believed to have been William Bushnell, assisted by his brothers Francis and Richard, who, after a brief stay in Guilford, settled here. In consequence of the destruction of the fort with its buildings, work in their line of business, that of carpentry, was then in urgent demand. These men were held in high repute among the early inhabitants. Francis was chosen deacon of the Church during Mr. Fitch's ministry. William was more prominent in civil and military life.

In those days, the congregation was called together by the beat of the drum. By special enactment of the General Court May 20, 1647, Saybrook was required to have at the meeting-house, flanking the front door, "a gard of 8 men every Sabboth and Lecture-day compleat in their arms," to protect the assembly from Indian assaults. It was customary also to station an armed sentinel upon a turret or platform built upon the roofs of the meeting-houses to watch against surprises from the savages. These customs furnish the basis for the humorous lines in John Trumbull's "Mac Fingal":

"So once, for fear of Indian beating,
Our grandsires bore their guns to meeting,—
Each man equipped on Sunday morn
With Psalm-book, shot and powder horn;
And looked in form, as all must grant,
Like the ancient true church militant."

The minister's house was located westward from the meeting-house on the same side of the street. Into this parsonage, two years after his ordination, Mr. Fitch introduced, as his newly married wife, Abigail, a daughter of Rev. Henry Whitfield of Guilford and sister of the wife of Rev. John Higginson, and therein six children, two sons and four daughters, were born to him.

Mr. Fitch's ministry here proved to be a very happy and successful one. Notwithstanding the hostile attitude of the Dutch and the Indians, the plantation grew by the moving in of choice families, some of them from Windsor and Hartford, attracted in part by the popularity of the young preacher. But after a lapse of fourteen years, a shadow fell upon this prosperity. A large number of the residents, apparently a majority of the men of enterprise, removed to that part of the Mohegan territory, which was subsequently incorporated as the town of Norwich, taking with them Mr. Fitch and Deacon Adgate. This section of land, nine miles square, was ceded to the proprietors—there were thirty-five of them, mostly from Saybrook—by the Sachem Uncas and his sons, for seventy pounds.

As to the reasons which induced this abandonment of their recently erected dwellings and their cultivated lands in favor of setting up their homes in an unsubdued frontier wilderness, one tradition says that they were driven from Saybrook by the innumerable crows and blackbirds which tore up their newly planted corn; another assigns the bar at the mouth of the river, presenting as it did an insurmountable obstacle to the commercial prosperity of the town, as the cause. But the real motive is probably to be found in the attractions of the beautiful and fertile lands which border the Shetucket and Yantic rivers above the point where they unite to form the Thames. These attractions had not escaped the keen eyes of Capt. Mason, as he roamed over the region on his Indian raids. And notwithstanding the sacrifices which it would cost, he persistently and successfully urged the change. What was the result to Saybrook? It operated doubtless at first as a more severe discouragement than that which was

suffered when the grantees of the Warwick Patent abandoned their purpose of joining Fenwick in America and all their interests here were sold out to Connecticut. But there was no lasting occasion for tears over the occurrence. The vacancies were soon filled by new comers, and in the course of a few years, hope and skill and industry set the town forward in a course of healthful growth. The vitality of the mother church, so far from being exhausted, was so replenished in her strength as to be able, about fifty years afterwards, to give out of her own family membership to her Norwich daughter an eminently qualified and useful pastor, Rev. Benjamin Lord, D. D. (F.)

The question has been raised—which of the two churches, the Saybrook church or the emigrating Norwich church, is to be reckoned as the older or original church, from whose membership a new organization was made up? If it is true, as an old tradition asserts and as several of the historians of Connecticut, following Trumbull, teach, that "*the majority of the church removed with Mr. Fitch to Norwich,*" then it follows that the migrating body is entitled to be regarded as the old church, and those who remained behind were the seceding party and needed a new organization. But there is one fact that to my mind effectually invalidates this conclusion, viz.: that this Church has always dated its organization from the year 1646; and the first church of Norwich has never claimed any earlier date than the year 1660. In printed addresses and on public occasions, where the relations of the two have been spoken of, the former has been denominated the "Mother Church."

In the light of this fact, I cannot repress the conviction that the tradition referred to rests upon no substantial basis. The larger part of the younger and more enterprising members probably joined the migrating company, and Mr. Fitch, after anxious and prayerful deliberation, decided to go with them, for the reason that in their new wilderness home *they* would need him more than those would who stayed behind. This conviction is strengthened by the consideration that the taxable property in Saybrook, as returned to the colonial

authorities, largely exceeded that returned from Norwich for full nineteen years after the separation. After an interval of ten years, i. e., in 1670, the Norwich returns amounted only to £3,832, while Saybrook figured up £4,873. At this date, the church at the mouth of Connecticut River had twenty-five per cent. more financial ability than that which was located at the headwaters of the Thames. (G.)

There is reason to believe that the Norwich company effected its church organization prior to its exodus,—that it went up “harnessed” to its destination. This took place in the spring of 1660, a pioneer party having been sent forward the year before for the purpose of laying out the lots and of putting up buildings for the accommodation of the main body which was to follow. Thus Norwich came to be the first offshoot of the original Saybrook stock.

At the time Mr. Fitch removed to Norwich, his six children were motherless, his wife having died in 1659. In October, 1664, five years later, he was united to Priscilla, daughter of Captain John Mason, through whom he was enriched with the gift of eight additional children—seven sons and one daughter.

As a pastor, he was in both localities zealously devoted to his flock, and greatly beloved. His labors, during his second pastorate, in efforts to christianize and civilize the Mohegan Indians were indefatigable. He trained several young men for the ministry. Cotton Mather characterized him as “the acute and holy Mr. Fitch.” The high estimate in which he was held in the colony is shown in the fact that after the death of Rev. Samuel Stone of the Hartford Church, he was called to fill the vacancy. His significant reply was, “With whom shall I leave these few sheep in the wilderness?” Having filled out about forty years in this second pastorate, he retired to Lebanon, which was included in “the nine miles square” purchase of the Mohegans, to die among his children who had settled there. The following extract from the inscription on his tombstone, translated from the Latin, tells the rest: “He fell asleep in Jesus, November 18, 1702, in the 80th year of his age. He was a man, for penetration of mind,

solidity of judgment, devotion to the duties of his office, and purity of life, as well as for skill and energy in preaching, inferior to none."

The leading publications from his pen are, 1. A Sermon on the death of his wife's mother, Mrs. Anne Mason, in 1672; 2. An Election Sermon, in 1674; 3. Letters concerning his labors among the Indians, in 1674; 4. A Treatise concerning the Judgments of God upon New England, 1683; and a Treatise upon the Sabbath, 1683.

It may well be anticipated that the next few years will be years of trial to the bereaved and depleted Church. There is no second Mr. Fitch to fill the vacant pastorate. The town records under date of February 18, 1661, make mention of a messenger being sent to Guilford to bring a Mr. Peck as a supply for the pulpit, and note that in September of that year, he was invited to serve as a stated preacher. The reference is to REV. JEREMIAH PECK, son of Deacon William Peck of the church in New Haven. The family came to America in the ship *Hector* in company with Gov. Theophilus Eaton and Rev. John Davenport of the New Haven Colony in 1638, Jeremiah being at that time fifteen years old. He took a partial course of study at Harvard College, after which he taught school at Guilford and at New Haven, occasionally preaching as the opportunity offered. He married Johannah, the daughter of Robert Kitchell, one of the pioneer settlers of Guilford. The town records give a few items in respect to his residence here. On May 5, 1662, measures were taken for engaging Mr. Peck to supply the pulpit for the year ensuing, and paying him therefor; and in August of that year, the town granted him "an hundred pounds accommodation," to start him off comfortably in his ministry. Soon afterwards, though not settled as a pastor, he purchased a site and built a dwelling-house, westward of the house occupied by Mr. Fitch, which Robert Chapman had bought, and certain privileges and grants of land were voted to him on condition of his remaining five years. But a difficulty arose between him and the congregation, which resulted in his resignation before the five years had expired. A vexatious and protracted contro-

versy respecting his rights in the house and the lands he had occupied, the exact nature of which is not clear, disturbed for a while the peace of the community. It was settled, however, when his successor entered upon this field of labor.

Let it suffice to say with regard to the subsequent fortunes of Mr. Peck, that in 1664 he joined a company of inhabitants of the western part of Connecticut territory, who were so dissatisfied with the provision of the Charter of King Charles which attached the New Haven Colony to Connecticut, that they turned their backs on their homes and formed a settlement at Newark, New Jersey, and afterwards at Elizabethtown, in which latter place he exercised his ministerial gifts. In 1678, he retraced his steps as far as Greenwich, in this colony, where a church was organized which he served as its first pastor for ten years. At the conclusion of this period, in 1689, he became the first pastor of the newly gathered church of Waterbury. He held this position until his death in 1699, he being seventy-six years old.

As a result of the unsuccessful ministry of Mr. Peck in this Church, following so closely upon the Norwich emigration, it is nowise strange that a feeling of discouragement should have pressed heavily upon it. But in the good providence of God, timely relief came in the acceptable candidacy of MR. THOMAS BUCKINGHAM for the vacant pastorate. This was in the spring of 1665, the year subsequent to Mr. Peck's withdrawal. Mr. Buckingham was the youngest son of Thomas and Hannah Buckingham, who came to America in the company of Eaton and Davenport in 1638, and settled in New Haven. The father was one of the seven pillars who began the church in Milford, to which place the family removed, and where, November 8, 1646, our ministerial candidate was born. He was now in his nineteenth year, and in the full vigor of early manhood. Though not a graduate of Harvard College, he was scholarly in his tastes and acquirements, and, according to the tradition, fresh from under the literary and theological instruction of Rev. John Whiting, successor to Mr. Hooker in the First Church of Hartford. He had exercised his gifts in preaching in the Wethersfield pulpit pre-

viously to his coming to Saybrook. It was decidedly a case of love at first sight—not, however, a love that waned under the tests of experience, but an affection which between this Church and himself grew mutually stronger and more devoted as the forty-four years of his ministry passed away.

After he had been upon the ground about a year, an event occurred which had been for some time impending, viz.: the setting up of separate worship on the east side of the river consequent upon the proposed incorporation of the town of Lyme. Originally, Saybrook embraced not only the territory covered by the present towns of Old Saybrook, Westbrook, Essex, Saybrook and Chester, but also a large part of that which is now included in the towns of Old Lyme, Lyme, and East Lyme, then called "East Saybrook." The proprietors of lands in East Saybrook retained their residences on this side of the river, for fear of the Indians, until after Matthew Griswold, about the year 1645, built a log house in what is known as the "Black Hall Quarter," which probably at first was occupied by servants and hired laborers who took care of the cattle and the crops in the adjoining fields.* Other proprietors soon followed suit in the erection of buildings, which were in the course of a few years occupied by resident families, so that by the time that Mr. Buckingham began his labors here, measures were taken by them for becoming "a plantation by themselves," and the establishment of separate religious services. There is extant a very interesting document in the nature of a cordial agreement between the inhabitants of Saybrook and East Saybrook, signed, February 13, 1665-6, by committees of the two sections, explanatory of the terms on which they take their "loving parting" from each other. On certain specified and reasonable conditions, they mutually agree that the tax formerly paid by the East side for the support of the ministry

* The traditional story is that the first occupant of this log-house was a negro man, and that the building from this fact was called "Black's Hall," a name subsequently shortened to "Black Hall." The probability is, however, that the name was derived from an English locality.

on the West side shall be abated, as soon as the former has a minister of its own. This proves that the old Church interposed no obstacle to the separation. The grand list of Saybrook suffered but a comparatively small reduction by the division, being £4,600 in 1671, while that of Lyme was £1,663. Saybrook was at that time one of the stronger churches in the colony.

The outcome of this movement was that in 1666 Rev. Moses Noyes was engaged as a minister by the East Saybrook people, a log meeting-house was put up on the brow of "Meeting-house Hill," and Lyme was incorporated as a separate town. Mr. Noyes had the reputation of being "a man of great and extensive learning, an excellent Christian and judicious divine." He labored in Lyme for twenty-seven years before being ordained, and the organization of a church was delayed for nearly a generation—a delay which has been regarded difficult to account for. Those who retained their membership in this church must have been subjected to the necessity of crossing the river for participation in the ordinances of baptism and the Lord's Supper. It was in 1693, that the second colony went out from this church to found the first church of Old Lyme.

We now return to Mr. Buckingham. During the second year of his ministry, in 1666, he took to himself a worthy helpmeet, Hester, a daughter of Thomas Hosmer, one of the first settlers of Hartford, and set up his family altar in the house on the "Middle Lane," then recently occupied by Mr. Peck. Here nine children were born to him, seven of whom lived to reach maturity and to hold positions of prominence in society. Stephen was pastor of the church in Norwalk for thirty years. Daniel, another son, was honored in his lifetime with the confidence of his brethren of the church and of his fellow-citizens, in the way of official trusts, and is to be named with respect as the ancestor of our late distinguished war governor, William Alfred Buckingham. Several descendants of Mr. Buckingham are at present members of this church.

In addition to the regular salary paid to Mr. Buckingham, which, as salaries then ranged, was probably about seventy—

five or eighty pounds annually, made up either by voluntary subscription or by a tax levy on the grand list, special grants were voted to him from time to time as his needs seemed to require. Thus, after his marriage, it is recorded, that the "Committee of the Oyster River Quarter grant to Mr. Buckingham the use of the homake (hammock) that lyeth at the mouth of Oyster River, while he remains in the work of the ministry." After he had completed a probation of five years, he received and accepted a call to become the ordained pastor of the church. As making provision for the ordination and for the increasing needs of the minister, the following measures were adopted at town meetings: "February 23, 1670, Voted, that Mr. Buckingham have ten acres of land for a pasture on the East side of Potopogue highway northward on the Common." At the same meeting, "Mr. Wastoll and Wm. Pratt, Senr., did freely offer 5 pounds towards the charge of Mr. Buckingham's ordination; Robert Chapman doth engage to the charge above said 2 pounds, 10 shillings; Robert Bate and Goodman Tousland doth engage 5 shillings."—"March 16, 1670, Voted, that every 100 pound estate shall yearly carry in to Mr. Buckingham a load of good wood; and all under the estate of an hundred, to cut and join in carting according to their estate." As a further encouragement to Mr. Buckingham in entering upon his work as an ordained pastor, a committee was appointed "to consider the capacity of the town to meet the cost of a new meeting-house." The project, however, did not materialize till ten years later.

Judging from the custom which prevailed in making up ordaining councils, it may be quite certainly inferred that the churches whose pastors and lay-delegates were called to assist in the exercises of Mr. Buckingham's ordination were the following in the immediate neighborhood, viz.: the churches of Killingworth (now Clinton), Guilford, New London, Norwich and Middletown. If an invitation was extended to any church beyond these boundaries, it would doubtless be to the church in Hartford, of which Mr. Whiting was pastor, under whose instruction Mr. Buckingham had pursued his studies. Doctor Trumbull, in his History of

Connecticut, on the authority of manuscript testimony, asserts that "a council of ministers and churches assisted at this ordination," but that "the imposition of hands was performed by the brethren, as it had been before in the ordination of Mr. Fitch. The council considered it as an irregular proceeding, but the brethren were so tenacious of what they esteemed their right, that it could not be prevented without much inconvenience." This corroborates what I have said of the Congregationalism of this church. It was of the very strictest type. (H.)

The early years of Mr. Buckingham's ministry, and indeed many of the later ones as well, were years of anxiety and alarm to Connecticut, by reason of the threatened encroachments upon her territory and her liberties, and of Indian assaults upon her settlements, interfering seriously with the prosperity of the churches. The Duke of York, by virtue of a royal charter, laid claim to a large section of the territory which had been granted to her by the charter of 1662. Among other acts, he commissioned Sir Edmund Andross, his most unscrupulous vassal, to enforce his claims to the fort at Saybrook. This attempt seemed to have been designedly made at the very time when a large contingent of Connecticut troops was absent in active service in the Narragansett war. It was on a hot July morning (the 8th) in 1675, when Mr. Buckingham was summoned to consult with Robert Chapman, captain of the train band, who had charge of the fort with only a small squad of men under his command, as to what was best to be done. The fleet of Sir Edmund already appeared at the mouth of the river, and his design was at once apparent. The result of the consultation was, that a swift courier was despatched to Gov. Winthrop at Hartford for orders and advice. And, further, tradition says, that the parson astride his horse rallied every man within reach to hasten armed to the fort in order to make a show of resistance until relief should come. The women also were bidden to do their part in furnishing supplies of food for those who were thus suddenly called into service, and to see that the partially gathered hay crop was properly cured and

stored. By these timely measures, and the prompt response of Gov. Winthrop to hold the fort, and by the opportune arrival of a military force in command of Capt. Thomas Bull and his bold and cunning strategy, the designs of Andross were foiled and the fort saved. Had success crowned the designs of Andross, it would doubtless have essentially changed the subsequent history as well as the territorial boundaries of Connecticut. It was a crisis happily passed. Mr. Buckingham proved himself to be just the man for the exigency; and his letter to the Council of the Colony, written soon afterward, giving a detailed account of the affair, shows that he had in him the mettle of a firm and brave patriot. (See Col. Rec.) In July of the following year, application was made to him by John Allyn, Secretary of the Colony, "desiring him to goe forth with the army, in case Mr. Fitch should fayle." Whether his services were required or not does not appear.

Although the erection of a new and more comfortable house of worship was in contemplation at the time of Mr. Buckingham's ordination, no positive action was taken to effect this object until 1676. Much diversity of views, and serious contention prevailed, as to whether it should be built of wood or of stone, as to its dimensions and finish, and especially as to its location. During the controversy, Robert Bull gave to the town for a site a piece of land five rods square from the corner of his lot, and a vote was passed to build the meeting-house thereon. But dissatisfaction sprang up and the vote was rescinded. At length, however, after two and a half years of controversy, an agreement was reached; and it was voted that the house should be a frame building, 60 feet by 30 feet on the foundations and 16 feet high; "to stand near about the place of the old one;" and the selectmen were empowered to employ William Bushnell, Jr., to do the work. The bargain with Mr. Bushnell proved to be a losing one to him, and as a result the house was not ready for occupancy till near the close of the year 1681. After its dedication, "Old Goodman Kirtland, the schoolmaster, was engaged to

sweep the house for 30 shillings for the ensuing year, and Mr. John Wastoll to beat the drum upon Sabbath and town meeting days for 40 shillings."

Although this house was a great improvement upon that which was built thirty-four years previously on the score of comfort and convenience, it could make no pretence to style. Glass was doubtless used for the windows instead of oiled paper. The seats in the body of the house were plain wooden benches and were "dignified," or assigned to members of the congregation according to age, rank, office or estate. Of this custom Whittier speaks :

"In the goodly house of worship, where in order due and fit,
As by public vote directed, classed and ranked the people sit ;
Mistress first and goodwife after, clerkly squire before the clown,
From the brave coat, lace embroidered, to the gray frock shading down."

There were square pews on each side of the pulpit, the one on the right side being set apart for the minister's family. Several of the leading men, among whom were Nathaniel Lynde and Nathaniel Pratt, were given permission to build square pews against the walls of the audience room. William Tully had "liberty to make and maintain a window against his pew." The pulpit was a high square structure furnished with a Geneva Bible, a Bay Psalm Book, and an hour-glass to time the length of the service by. Deacons Francis Bushnell and William Parker, and, after the death of the former, Deacon Nathaniel Chapman, sat underneath the pulpit where they could catch its more perpendicular droppings, while the leader of the singing started the tune from a seat near the middle of the house. The tything man took his position with his fox-tail rod of office where he could best oversee the behavior of the congregation. In the cold season there was no warmth except that which the worshipers brought with them in the temperature of their bodies re-enforced by their footstoves, save that which was generated by the fervor of their devotions.

The closing years of Mr. Buckingham's ministry were marked by two events occurring in Saybrook which deserve

special notice. One is the founding of the institution now known as "Yale University"; the other, the meeting of the Synod which framed the famous "Saybrook Platform."

The settlers of New England had scarcely set up their homes upon this soil before they began to make provision for the education of their children. Not content with simply establishing primary schools, they founded Harvard College at Cambridge, within seven years of the settlement of Boston. To the support of this institution, Connecticut, in proportion to her population and means, bore her full share. But after the lapse of some fifty years, the question began to be seriously discussed, whether the time had not come for Connecticut to establish a Collegiate School of her own. This idea assumed outward form at a meeting of Connecticut pastors at Branford, in September, 1701, one of whom was Mr. Buckingham, when each one present laid down upon the table a gift of books, saying, "I give these books to found a College in this Colony." These pastors appeared as petitioners at the next session of the General Assembly for a College Charter, which was granted them. On the 11th of November following, seven of the men who were constituted Trustees under this charter met at Saybrook, and laid the foundation of the noble school of learning which afterwards was named in honor of a generous benefactor—"Yale College," and subsequently "Yale University."

The scope of a history of this Church does not require that I should rehearse in detail the varying fortunes of this institution during the sixteen years that it remained here. Let it suffice, if I specify a few points having reference to this location and this Church and community.

It is to the honor of Nathaniel Lynde, a member of this Church, that he gave to the College the use of a house and lot situated just west of the cemetery, as long as it should remain in Saybrook. The first Commencement was held either in this house or in the parsonage of Mr. Buckingham, on September 13, 1702, "at which," says President Clap, in his *Annals*, "four young gentlemen, who had before been graduated at Cambridge, and one more, who had a private

education, received the Degrees of Master of Arts." The first person instructed here who was advanced to a Bachelor's Degree was John Hart, afterwards pastor of the church in East Guilford, now Madison, in this State, and father of Rev. William Hart, one of the pastors of this Church.

The Trustees were not unanimous in the vote locating the institution in Saybrook. New Haven wanted it, Hartford wanted it, Wethersfield wanted it. The rector, Rev. Abraham Pierson of Killingworth, now Clinton, owing to the refusal of his church to release him from his pastoral relation, instructed the Senior Class at his own house. Some of the students studied elsewhere ; only one or two tutors gave instruction here. The result was that the affairs of the College continued in an unsettled state until October, 1716, when, by a decisive vote of the Trustees, it was transferred to New Haven, that town having subscribed more generously for its furnishings than either Saybrook or Hartford. Until his death in 1709, Mr. Buckingham was the presiding genius of the infant college. In the matter of its oversight much more was due to him than to the Rector. Kindly in his manners, dignified and scholarly, his counsels were received with deference both by the tutors and the students. Of the fifty-five young men who were graduated while it remained here, nine were natives of Saybrook. Their names and spheres of life are as follows: Of the class of 1705, Rev. Samuel Whittelsey, pastor of the church in Wallingford, a distinguished preacher, and a trustee of the College; Class of 1707, Rev. Daniel Chapman, pastor of the church in Green's Farms; Samuel Lynde, judge of the New London County Court, and of the Superior Court, deputy to the General Assembly in twelve sessions, and a member of the Upper House or Council; Rev. Daniel Taylor, pastor of the Presbyterian church in Newark-Mountain, now Orange, New Jersey; Class of 1714, Joseph Blague, merchant in Saybrook, and justice of the peace, also deacon of this Church; Rev. Jedediah Buckingham, minister of the church in Newark-Mountain for a few years, though not settled; Nathaniel Clarke, a liberal patron of the College, deputy for ten years.

to the General Assembly, and justice of the peace in Saybrook; Rev. Benjamin Lord, D. D., pastor of the first church in Norwich, and trustee of the college; Rev. Joseph Willard, pastor of the church in Sunderland, Mass., for three years; and while under a call to the pastorate of the church in Rutland, Mass., awaiting the day of his installation, was killed and scalped by a party of Indians at the age of 27.

The Synod which framed the Saybrook Platform convened here September 9, 1708. It was called by an order of the General Assembly of the Colony, addressed to the churches and their ministers, "to consider and agree upon those methods and rules for the management of ecclesiastical discipline, which by them shall be judged agreeable and conformable to the word of God." All the churches within the present boundaries of the state,—and there were forty of them,—were nominally Congregational, with the exception of one Baptist Church in Groton, and one Episcopal Church in Stratford, both formed the year before. These Congregational Churches having been organized in newly settled towns, and many of them isolated by reason of their distance from one another and the roughness of the roads, had largely lost sight of the principle of sympathetic and helpful fellowship which differentiates Congregationalism from Independency. They faintly recognized any common bond of ecclesiastical order. Some of them, like the Saybrook church, adhered to the strict type of the Cambridge Platform. Others held to what was called a more "large Congregationalism"; while a few, mostly located near the New York border, were inclined to a "moderate Presbyterianism." What they needed was *unification* to remedy the confusion resulting from clashing methods of procedure in cases ecclesiastical. In addition to this, owing to the distractions occasioned by Indian wars and the unsettled state of political affairs, there prevailed much looseness of religious sentiment and a low tone of spirituality, which it was thought might be remedied by drawing more tightly the reins of ecclesiastical discipline.

The Synod consisted of sixteen members, twelve of them leading ministers in the colony, and four laymen, two of the

latter being members of this church, viz.: Robert Chapman, son of the settler, and Dea. William Parker. The venerable James Noyes, of Stonington, and Mr. Buckingham were chosen Moderators of the body. Besides re-affirming the Savoy Confession of Faith and certain "Heads of Agreement" accepted by Congregationalists and Presbyterians in England in 1691, there was adopted a Platform of Discipline whose objects were: 1.—The promotion of order and harmony among the ministers and churches; 2.—The regular introduction of candidates into the ministry; 3.—The establishment of a fixed and definite board of appeal—the County Consociation—a council by which such difficulties as the particular churches themselves could not settle, might be adjusted. This Platform, which in its provisions leans quite strongly towards Presbyterianism, has been supplanted in the last fifty years by the more genuine Congregationalism of the fathers of New England. Adopted as a compromise and susceptible of a stricter or looser construction, it was at the time accepted by most of the churches; and the result was to bring them into closer fellowship, unify their methods and so guard them against defections. (I.)

Mr. Buckingham's relations to the Indians in this neighborhood were always pleasant, and in a remarkable degree he commanded their respect. About two miles north of this sanctuary is a large boulder, called "Obed's Altar," with which a tragic legend is connected of an Indian and his daughter who sacrificed her life out of affection for her lover. This Indian—Obed was his name—was a devoted friend of Mr. Buckingham, whom he always made a sharer of a choice portion of the game taken in his hunting excursions. Attawanhoo, also, a son of Uncas, the noted Mohegan sachem, had such confidence in Mr. Buckingham as to name him one of the executors of his will and one of the guardians of his children. He directed that his children should be taught in an English school and that he, himself, should be buried in Saybrook after the manner of the English. These are pleasant testimonies to the christianizing influence of the pastor over these untutored sons of the forest.

As to the spiritual prosperity and growth of this church during the peculiarly trying and critical period covered by Mr. Buckingham's ministry, we have no authentic records to inform us. Besides preaching twice upon the Sabbath, he doubtless conformed to the recommendation of the General Court in the way of regularly "catechising the children under the age of twenty," and "keeping a lecture weekly on the fourth day of the week." What was termed the "Half-way Covenant," which gave to parents who had been baptized in infancy, but were not church members, the privilege of having their children baptized, was probably here introduced at or near the beginning of his pastorate. This church, however, never took kindly to this uncongregational usage, which proved so disastrous to experimental piety, and the custom barely survived the two succeeding ministries. (J.)

On such evidence as is at hand we are able to say that Mr. Buckingham's memory deserves to be had in honor. He guided the church through some most difficult passages in its history, occasioned by political agitations and religious declension, with remarkable wisdom and unremitted fidelity. And in all other relations—as a citizen, as a trustee of the college, as a counselor in matters pertaining to the common welfare—his career was marked by dignity and helpfulness to every good cause. He died April 1, 1709, in the sixty-third year of his age, after having filled out a ministry of forty-four years. It is a matter of tradition that at his death the church numbered forty-eight members. He was the first of seven ministers of this church whose remains were buried in the old cemetery at the Point. (K.)

REV. AZARIAH MATHER, the third ordained pastor of this church, was the son of Rev. Samuel Mather, of Windsor, Conn., where he was born August 29, 1685. His grandfather, Timothy Mather, was the eldest son of Rev. Richard Mather, of Dorchester, Mass., and the brother of Rev. Dr. Increase Mather, president of Harvard College, and the cousin of Rev. Dr. Cotton Mather, who is distinguished as the author of the "Magnalia Americana." Rev. Azariah Mather's mother was Hannah, daughter of Gov. Robert Treat, of Milford,

Conn. He graduated at the new Collegiate School at Saybrook in the class of 1705. After graduation he probably studied theology with his father. Having been appointed tutor in the college in September, 1709, he entered upon his tutorship just at the time when the Saybrook church was looking for a successor to Mr. Buckingham, then recently deceased. As a supply for the pulpit he proved himself acceptable, and at a town meeting held December 2d of that year he received a call to the pastorate. The question of salary caused a delay of his acceptance of this call for some four months, but it was satisfactorily settled on the following terms: he was to receive £80, "in country pay," yearly, for two years; £100 for the next two; and after that £120. He finished his year's service in the college and was ordained as pastor of the church, November 21, 1710. In a brief historical sketch, Rev. F. W. Hotchkiss makes this note respecting Mr. Mather's ordination on the authority of "tradition"—"The lay elders insisted on their right to impose hands with the ministry, and they were admitted accordingly." On the fifth of the following month he was married to Martha, daughter of Daniel Taylor, Esq., of this town, and set up his family altar in the house bought of the heirs of Mr. Buckingham, and formerly occupied by him.

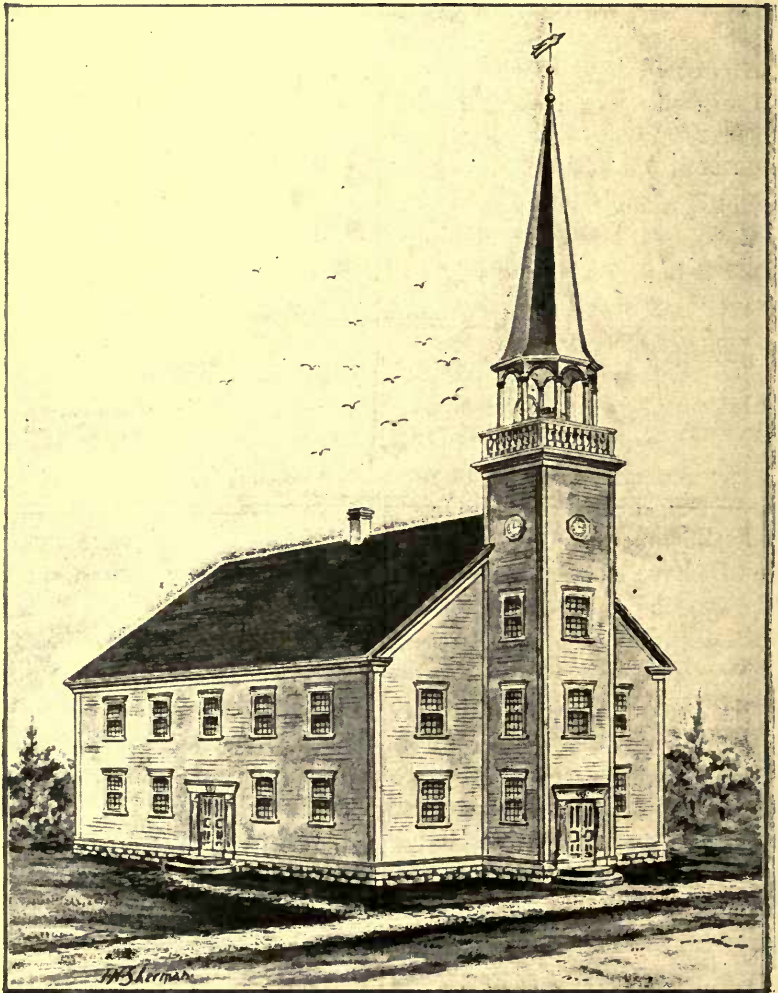
The twenty-two years covered by the ministry of Mr. Mather were, for the most part, years of peace and prosperity in the colony. In the town and church there were eventful changes. In 1716, the pending controversy in respect to the permanent site of the college was closed by its removal to New Haven, a decisive vote of the trustees having been passed to that effect. The removal produced much commotion here, it being regarded as a severe blow to the relative importance and prosperity of the town.

In the course of the eight or nine following years, two other events occurred which served seriously to affect the size and strength of this church. One was the incorporation of the Second Ecclesiastical Society of Saybrook, by the General Court, May 22, 1722,—its boundaries including the northern part of the town, or what was known as Pautapaug-Quarter.

The increasing population which had settled within these northern limits had been obliged to travel, many of them on foot, eight or ten miles, in order to attend religious services at the Point. Their petition for the privileges of separate religious worship was a reasonable one. The Second Church connected with this new society at Pautapaug Center, now Centerbrook, was organized November 16, 1725, of which Rev. Abraham Nott was the first pastor. He was the grandfather of the Rev. Drs. Eliphalet Nott, President of Union College, and Samuel Nott, pastor of the church in Franklin, Conn. No records of the organization of the Second Church are extant. A roughly built meeting-house hastily put up was occupied, it is said, nearly a year before a permanent floor was laid.

A third Ecclesiastical Society in the southwestern section of the town was incorporated May 14, 1724, and the Westbrook Church was organized therein, June 29, 1726, consisting of six male and eight female members. Rev. William Worthington at once entered upon pastoral work among them. By the establishment of these two new churches, the mother church must have lost at least one-third of her membership and a like proportion of her financial strength. The necessity of changing the location of its house of worship was thus made strikingly apparent. The old house, built forty-five years before, was much dilapidated and through the extension of the area of population into the Oyster River Quarter and towards the Ferry, its extreme southeastern position was increasingly unsatisfactory. Contemporaneously with the formation of the two new ecclesiastical societies, measures were therefore taken to erect a new meeting-house more centrally located. By the generosity of John Pratt and his son Isaac Pratt, the triangular lot of land immediately opposite this present sanctuary was donated to the ecclesiastical society and accepted as a most appropriate site—lying as it did at the junction of the highways along which from three directions the congregation would be obliged to travel.

In style and finish the new house was superior to the common architecture of the times. Its dimensions were 38



The Third Meeting-House. Erected in 1726 and taken down in 1840.

feet by 48 feet, and its cost £450, or about \$1,600. It stood on an east and west line with a large front door on the south side, and doors also on the ends, to which the ascent from the ground was by large semicircular door-steps of brown stone. On entering the south front door, the high pulpit was seen against the north side of the audience room, with a huge sounding-board suspended over it, both elaborately finished with panels and moldings. The deacons' seat was underneath the pulpit. The sittings were square pews in which the older and the very young members of a family could sit together, though with this inconvenience, that some must sit sideways and others with their backs to the pulpit. The pulpit stairs were usually filled with small boys, the upper stair being regarded as the place of honor, enabling the occupant to open the pulpit door to the minister as he ascended to his seat. A line of small girls usually occupied a low seat attached to the front side of the pews in the body of the house which were nearest to the pulpit.

From the southeast and southwest corners of the audience room, stairs ascended to the wide heavy gallery—the former to the east gallery, which was appropriated exclusively to females, the latter to the west gallery, which was appropriated exclusively to males. The singers occupied the front tier of seats on the three sides of the gallery, behind which on the south side there were four square pews regarded by many as most desirable sittings, especially by some of the young people of both sexes, who often used them for social purposes not contributive to devotion, or to the edification of themselves or of others. (L.)

At the head of each flight of stairs there was a pew set apart to the colored people, who were not allowed to sit elsewhere.

At a meeting of the Ecclesiastical Society held September 25, 1832, it was voted "that individuals of the Society have leave to place a stove or stoves, with suitable pipes, in the meeting-house for the purpose of warming it on days of public meetings, under the direction of the committee." Thus it was that, for one hundred and eighty-six years, the

inhabitants of this parish attended public worship in a house unwarmed by any artificial heat except that of an occasional foot-stove.

The building, as at first completed in 1726, was without a steeple or a bell. A steeple, the base of which projected beyond the east end of the building and there formed a porch or entry, was added in 1793, and a bell hung in it the following year. Until the old sanctuary was taken down in 1840, the ringing from the belfry seldom failed to notify the people when the dinner hour at noon had come, and also during the winter when it was time to go to bed, at nine in the evening. There was something picturesquely attractive to my eyes in that ancient structure. What a story it could tell! What eventful changes had passed over its venerable head during the one hundred and fourteen years that it did service here! The training of nearly four generations of souls for heaven belongs to this eventful history. Its valedictory was preached by Rev. Mr. Hotchkiss, December 29, 1839, from Numbers ix, 17th and 18th verses.

Mr. Mather continued to serve the church until June, 1732, when he was dismissed by a council; but he resided here until his death, February 11, 1737, in his fifty-second year. At the time of his dismissal, the church numbered forty-eight members,—of whom fifteen were males and thirty-three females. This is the earliest authentic enumeration of the membership.

With regard to Mr. Mather's character and standing, the church records testify that he was "an able, eloquent and commanding divine." Dr. David D. Field says of him, "As a linguist, he greatly excelled;" and Rev. F. W. Hotchkiss, one of his successors, describes him as "a very pungent preacher, and fearless reprover." In the inscription upon his tombstone he is characterized as "a faithfull minister, a generall scholar, an eminent Christian, a very great sufferer, but now in glory a triumpher." Seven printed sermons are named as the products of his pen, and one in Latin is spoken of on being "Baptized for the dead," from 1 Cor. xv.: 29, which probably was never put into type. His wife survived him

with one son and four daughters; and the names of several of his descendants are at present upon the church roll. During his ministry, Joseph Blague was chosen in 1725 to fill the office of deacon made vacant by the death of Dea. William Parker; and in 1726 Andrew Lord was chosen to the same office on the death of Dea. Nathaniel Chapman.

After an interval of a little more than four years, MR. WILLIAM HART was ordained as the fourth settled incumbent of the pastoral office in this church. He was of unmixed Puritan ancestry, the great-grandson of Stephen Hart, an emigrant from Braintree, Essex County, England, and a leader among the early settlers of Farmington, in this state—the first deacon also of the church there. His father was Rev. John Hart, the first pastor of the church in East Guilford, now Madison, who, as already stated in another connection, was the first student in the Collegiate School established here that received the bachelor's degree, and who, according to the historian of Guilford, subsequently became "one of the first eminence of preachers in his day." Mr. William Hart's mother was Rebecca, daughter of John Hubbard, a prominent merchant of Boston, and a granddaughter of the distinguished historian, Rev. William Hubbard. He was the elder child of his parents, born in East Guilford, May 9, 1713.

After graduation at Yale in the class of 1732, Mr. William Hart pursued the study of theology in the college, where he filled the position of butler for two years from September, 1734. In 1736 he received and accepted a call to the pastorate of this church, over which he was ordained on the 17th of November of that year. The ordination sermon was preached by Rev. Jared Elliot, of Killingworth, now Clinton. His ministerial life here lasted nearly forty-eight years, during which he held fast the united affections of his people. As old age came upon him, his failing health, by reason of paralysis, disqualified him for active service, and, as a consequence, Mr. Frederick W. Hotchkiss was settled as a colleague about ten months before his death, which occurred on Sunday, July 11, 1784, he being in the seventy-second year of his age.

On the 8th of June, 1742, some five years and a half after his ordination, Mr. Hart took for a helpmeet, Mary, daughter of Dea. Joseph Blague, of this church, through whom he was blessed with a family of nine children—five sons and four daughters. His residence was situated on the west side of our Main Street, north of the house, still standing, built and occupied by his youngest son, the late Capt. Elisha Hart, and in so close proximity to it that, it is said, the eldest child of this son, soon after her birth, was shown to the grandparents through an open window.

During the period embraced within the long ministry of Mr. Hart, the country was shaken with violent social and political movements which greatly disturbed the peace and hindered the growth of the churches. The two "old French wars," which had for their object the establishment of French domination in America—one beginning in 1740, and ending in 1748 with the treaty of Aix-la-Chapelle; and the other opening in 1755, and resulting in the English conquest of Canada in 1760, and thus saving the future occupants of this soil from becoming the vassals of a fanatical despot—levied heavily upon the property and blood of Saybrook in common with other towns in the colony. Afterward occurred the great and critical struggle of the united colonies for independence of Great Britain, lasting from April 9, 1775, when the first blood was shed in the streets of Lexington, to the same day and month in 1783, when a proclamation was issued to the army announcing the signing of the treaty of peace at Paris. These eight years were years of such excitement and anxiety as it is difficult now to realize. The people had staked their all on the result and they were in deadly earnest. Burdens were laid upon them which nothing but a sublime patriotism and a lofty religious principle enabled them to bear. At the same time, among a portion of the population, the breaking up of regular home life incidental to service in the army, and the spread of infidel sentiments through association with our French allies, operated disastrously to the cause of morals and religion. Through all these unpropitious and

trying scenes, Mr. Hart stood calmly at his post of duty, ministering to his flock according to their need.

Apart from the spiritual welfare of his parish, there were no subjects which awakened so deep an interest in the mind of Mr. Hart as the questions of theology and ecclesiastical order, which in his days were agitating the churches. There was a sharp line of division drawn between a conservative party which adhered to the old established views of Christian doctrine and the ecclesiastical methods sanctioned by usage, and a party of "reform," which regarded the accepted views as erroneous and the old methods as outgrown and unsuited to the times—between those who were called "Old Lights," and those termed "New Lights." In his "Biographical Sketches of the Graduates of Yale College," F. B. Dexter says of Mr. Hart, "He belonged to and was one of the coolest-headed and shrewdest of the conservative 'Old Light' school of clergymen, who looked with distrust on all attempted reformatations of principles or religious manners."

The Great Revival, which began its course in 1740 and continued through several succeeding years, furnished the first occasion for bringing into manifestation the conflict of opinion between these two parties. The New Lights favored the revival, while the Old Lights looked upon it with serious apprehension and distrust, and many of them opposed it. The distrust and opposition were occasioned in part by loose and superficial views of Christian doctrine taught by the promoters of the revival, but in a larger degree by the measures employed. In 1741, Mr. Hart prepared and published "A Discourse on James i: 18, Concerning the Nature of Regeneration and the Way Wherein it is Wrought," in order as he says, "to lead the ignorant into a true knowledge of the Scripture doctrine of regeneration, and establish the minds of those who know and believe the truth and to guard them against some errors which I apprehend many people are in danger of at this day." This is a soundly orthodox and scriptural discourse, and gives evidence that the congregation to which he ministered was faithfully instructed in the Christian faith. Two years later, with a design to correct

false views which were in vogue, he wrote and published another discourse entitled, "The Holy Scriptures the Compleat and Only Rule of Religious Faith and Practice, on 2 Tim. iii: 16-17."

As we cast our eyes backward we can easily see that there were two sides to this revival. At its commencement the ministers and churches were totally unprepared for such a tremendous upheaval. They had never known anything like it. And hence it is not strange that in the interests of pure religion they were honestly driven into opposite extremes of approval or of opposition, according to their different points of view. The waking up of the churches from a state of formality and declension, the reformation of morals and the conversion of thousands of souls to Christ, constituted a blessing, the value of which could not be overestimated. Those who fixed their eyes on this side of the picture were constrained to accord their approval and give their coöperation. On the other hand, there were mingled with these good results so many errors and extravagances and disorders, that to many observers it was questionable whether, in the long run, religion was not losing more than it gained. One of the first exhibitions of disorder was the entrance into the field of a company of uneducated men who pushed themselves boldly forward into direct collision with the regular ministers and their churches—men who depended on inward impulses and impressions of an abnormal type, rather than upon truth and reason, as evidence that they spoke and acted under the direct guidance of the Spirit of God. These were followed by a class of itinerating clergymen who, having given up their own pastoral charges, traveled up and down in the land, haranguing the people where they could gather a crowd, denouncing those settled ministers who did not endorse their measures, pronouncing them unconverted and advising the setting up of separate worship. The consequences were most disastrous to the peace of many communities and were marked by contention, confusion and the division of churches formerly united and prosperous.

Among the most conspicuous and mischievous of these itinerants was Rev. James Davenport, a great-grandson of the celebrated John Davenport, founder and first minister of the church of New Haven, and a college classmate of Mr. Hart. He was pastor of a church in Southold, Long Island, and on hearing of the wonderful success of Rev. George Whitefield, as a traveling evangelist, he was seized with an irrepressible ambition to become an imitator of his methods, and thus to produce like results. But like all imitators of highly endowed men, he proved to be a caricature of his model. He was, however, a great favorite of Whitefield, who, according to Rev. Andrew Croswell, declared that he "never knew one keep so close a walk with God as Mr. Davenport." Mr. Tennent affirmed Mr. Davenport to be "one of the most heavenly men he ever was acquainted with." And yet this man, driven by an ambition to be a leader, fanatical in his measures and violent against all who withheld their approval of him, scattered firebrands of strife among the churches and helped to provoke the opposition which brought the revival to an end. In his peregrinations he came to Saybrook on the 25th of August, 1741, and requested permission of Mr. Hart to preach in his pulpit.* Mr. Hart, who in college had known him well and had heard much of his recent wild and extravagant measures, asked him if it was his practice, as reported, to condemn ministers as unconverted. He replied that it was. Mr. Hart then asked him on what evidence he condemned them. Instead of answering this question, he stated the object for which he did it—which was for the purification of the churches, and the discovery of the unconverted, that they might be avoided. He avowed that he encouraged the establishment of separate meetings of the converted, and the labors of itinerant exhorters. After a vain attempt to procure some concession from him, Mr. Hart refused him the use of the pulpit. Davenport then said to his attendants, "Come, let us go forth without the camp after the Lord Jesus, bearing his reproach. O, 'tis pleasant to suffer reproach for the blessed

*Chauncey's State of Religion in New England. Ed. 1743, p. 152.

Jesus! Sweet Jesus!" The next day Mr. Hart, in company with Mr. Worthington of Westbrook, Mr. Nott of Pautipaug, and Mr. Beckwith of Hamburg, neighboring pastors, called upon him for the purpose of conversing with him respecting his methods. He vehemently denounced them as "unconverted men," "blind guides," "wolves in sheep's clothing" and the like, and then left them to attend a meeting in the neighborhood. Thus the "great work" which he boasted he was going to do in Saybrook came to naught. Mr. Hart's discretion and firmness carried him and his people safely through this trial. Rev. Mr. Hotchkiss, Mr. Hart's successor, who doubtless had often heard the story repeated, adds the following particulars in his half-century sermon: "The high zeal of Davenport, accompanied by numbers from other places who followed in his train, as they passed through the streets hymning their sacred songs and encompassed this sanctuary, denouncing the coldness of the people, all evanesced without leaving any impression but that of its being a spirit of fanaticism."

Some ten or fifteen years after the excitement in respect to the Great Revival had subsided, the theological world was greatly stirred up by the doctrinal novelties propounded and published by Dr. Stephen West, of Stockbridge, Mass., Dr. Joseph Bellamy, of Bethlehem, Conn., and especially by Dr. Samuel Hopkins, of Newport, R. I., on the subjects of Moral Agency, Depravity, Atonement and Disinterested Benevolence. Mr. Hart, who was by nature a conservative and clung to the Calvinism of the Savoy or Saybrook Confession, entered with zeal into the controversy which these novelties provoked. He defended his positions in several pamphlets with rare logical acumen. And although the Calvinism of the Confession has since undergone modifications in the faith of the churches, some of his objections to the "New Divinity" of his day have stood the test of time. It is said that he originated the term "Hopkinsianism," as applied to the scheme of doctrine which he opposed. As a result of the conflict between these types of doctrine, it may be said that while the Hopkinsian scheme

has been modified in its sharper features, it has left its deep impress upon the accepted theology of the day.

Another subject, which enlisted the zeal and pen of Mr. Hart, was the famous "Wallingford Controversy"—a subject of so much importance in the view of Dr. Trumbull that in his "History of Connecticut" he devoted to it an entire chapter. The case involved so many complications that it cannot be treated here in detail except so far as to show Mr. Hart's connection with it. Stated in brief, the case was this :

Mr. James Dana, a resident of Cambridge, Mass., came to Wallingford with the best credentials as a candidate for the pastorate, which for several years had been vacant. A call was extended to him with apparent harmony, which he accepted, and "letters missive" were issued in the regular way for the convening of a council for his ordination on the 11th of October, 1758. At this stage of the proceedings, Mr. Dana, being in sympathy with the "Old Light" party of the times, was confronted by an organized opposition of a minority in the Wallingford church and society, instigated, as was believed, by "New Light" ministers in the neighborhood. With a view to hinder his ordination, the Consociation of New Haven County was by request hastily convened at Wallingford on the very day appointed for the meeting of the ordaining Council. It was a memorable day. The Consociation, with the assumed authority of a Presbyterian Court, forbade the Council from proceeding, on grounds that were regarded as unreasonable. No explanations and no concessions short of absolute surrender to this authority availed to satisfy the opposition. The Council thereupon, regarding itself as in the right, went forward and set Mr. Dana in his place, where he served the church for a period of more than thirty years and until dismissed on account of ill health. The sentence of non-communion, which the Consociation hurled against Mr. Dana, the Wallingford church and those who took part in the ordination, was harmless, but it proved a boomerang, recoiling upon the high assumptions of authority on the part of the Consociation. The new pastor proved to be a man of great talents and learning and of eminent public usefulness, and at

an early age was honored with a theological doctorate by the University of Edinburgh. Subsequently he filled the office of pastor of the First Church, New Haven, for sixteen and a half years. Into this controversy Mr. Hart threw himself with effective force, sustaining the action of the ordaining Council in two strong pamphlets, in which the scintillations from his pen were sparkles of the strict Congregationalism of this church which brooked no higher ecclesiastical authority under Christ than itself. Not only did he denounce the action of the Consociation with his pen as being uncongregational and unreasonable, but in utter disregard of the sentence of non-communion, he continued as the occasion offered to hold fellowship with the Wallingford church by preaching in its pulpit and administering the sacraments. For this both he and Rev. John Devotion, of Westbrook, who was in full sympathy with him, were complained of before the Western Association of New London County, to which they belonged. The Association, having carefully examined the case, unanimously decided that "we do not judge our brethren guilty of censurable conduct."

Besides the publications already referred to, Mr. Hart put forth a pamphlet in 1771 criticizing President Edwards' "Dissertations Concerning the Nature of True Virtue," and in 1772, another in "Answer to the Question, What are the Necessary Qualifications for a Lawful and Approved Attendance on the Sacraments of the New Covenant?"—twelve publications in all.

The closing period of his active ministry was the period of the War of the American Revolution, to the effects of which upon morals and religion I have already alluded. The community which composed this Christian congregation was in its infancy cradled in a military fort, and in its earlier history was, by its exposed situation, trained to courage and skill in the use of arms in defense of its homes and liberties. As might have been anticipated, it answered with promptness the call for troops in the struggle for independence of the British Crown. This is not the place for repeating the names, even if they had all been preserved, and for recounting the self-

sacrifices and deeds of valor of those members of this church and congregation who took part in this struggle. But it is specially pertinent to state that of the five sons of Mr. Hart, three did service in the army. The eldest son, William, known as Gen. Hart, enlisted in 1776 and was chosen as sergeant of a company of militia in garrison at Fort Schuyler. Afterwards he was appointed as major-commandant of a battalion of Light Horse, which was present at Danbury at the time of Tryon's raid. His brother Joseph was upon his staff as adjutant. John, the third son, was first lieutenant of Capt. Elisha Chapman's company enlisted here, which was engaged in the battles of Long Island and White Plains. The patriotic spirit of Mr. Hart was doubtless reflected in that of his sons and of his flock. He survived the proclamation of peace about fifteen months.

In summing up the character and work of Mr. Hart, I cite the testimony of Dr. David D. Field, that he "was prudent and judicious in the management of his flock, and enjoyed to an uncommon degree their affection and esteem." His successor, Rev. F. W. Hotchkiss, says of him: "This venerated father in the ministry was highly esteemed in council by his brethren and the churches. By his talents and prudence he had a commanding influence in conducting the concerns of his church and people, and retained their united affection through a ministry of nearly forty-eight years." Rev. John Devotion, of Westbrook, who preached his funeral sermon, represents him as a man of large charity and of conscientious fidelity. "Being mighty in the Scriptures, which he had known from his youth, he was able to teach and he gave to each a portion in due season. And to grace the whole, he lived and practiced the religion which he taught." In his physique he was a tall, courtly, fine-looking man, with address and manners which secured respect and won confidence. "He was blessed with bright intellectual powers, which, improved by a liberal education, rendered him an able scholar in the Greek and Latin languages; in logic he discerned between true and false reasoning and sophistry with great precision; in church history and acquaintance with human

nature he excelled. Rare prudence directed his steps and preserved him ; perfectly master of himself and of his passions, he seldom gave offence ; savory in conversation, yet facetious at suitable times."

He relied for the success of his ministry upon the regular preaching of the word and pastoral visitation, rather than upon special occasional efforts. A mid-week lecture and lessons in the catechism for the children were ordinarily the only religious services which he held besides those appointed for the Sabbath. At the opening of his pastorate the church numbered forty-eight members—fifteen males, thirty-three females. At the close the number was sixty-nine—thirty-one males, thirty-eight females. The whole number received by him was one hundred and eighty-nine. Among the present members of this church there are several who trace their line of descent from him as their ancestor. Vacancies in the diaconate during his ministry were filled by the choice of Joshua Bushnell in 1742, Hezekiah Whittlesey in 1761, Caleb Chapman in 1774, and Samuel Kirtland and Christopher Lord in 1782.

On the 23d of September, 1783, some ten months prior to the decease of Rev. William Hart, MR. FREDERICK WILLIAM HOTCHKISS was ordained as his colleague in the pastoral office. He was the fifth of the seven children of John Hotchkiss and Mrs. Susannah (Jones) Hotchkiss of New Haven, where he was born, October 30, 1762, in the family dwelling-house which stood upon the corner of Elm and High Streets, just north of the present Alumni Hall of Yale University.

The family was of pure New Haven stock. His father, a descendant of Samuel Hotchkiss, an early settler, was a graduate of Yale in the class of 1748, a generous patron of the institution, and a scholar of such excellence as to win, not only from his Alma Mater, but from Harvard, Princeton and Dartmouth Colleges, the honorary degree of Master of Arts. After graduation he taught in the Hopkins Grammar School for a number of years. On resigning this position, he de-

voted himself to mercantile affairs, and published, in connection with his partner, "Clap's Annals of Yale College."

The mother, Mrs. Susannah (Jones) Hotchkiss, was a descendant of William Jones, who married Hannah, the youngest daughter of Gov. Theophilus Eaton, and settled in New Haven in August, 1660, and who is noted as having been Lieutenant-Governor of New Haven Colony, and after the union of New Haven with Connecticut, Lieutenant-Governor of the United Colonies. The family was connected with the congregation of the White Haven Church, one of the organizations subsequently merged in the present United or North Church. Of this White Haven Church Mrs. Hotchkiss became a member in July, 1757. To her godly example and faithful teaching, enforced by the powerful preaching of her pastor, Dr. Jonathan Edwards, was doubtless due the early leaning of the son towards a life of piety and the Gospel ministry.

The son, Frederick William, graduated at Yale College in the class of 1778, at the age of sixteen. He took a high rank in classical studies, and for excellence therein the Berkeley prize was awarded to him. For four years he devoted himself to teaching in several places, giving his earnest attention, the while, to the study of theology under such competent teachers as were located near to him. In 1782, we find him pursuing his work as a teacher in Wethersfield, where doubtless he availed himself of the instruction of Rev. Dr. John Marsh. On the 22d of September of that year he was "admitted to full communion" in the Wethersfield Church. This delay in availing himself of the privilege of "full church communion," while seeking the qualifications for the ministerial office, presents a question which we cannot positively solve. Possibly he might previously have had a church connection on the half-way covenant plan.

But we must not omit to speak of an episode in the life of Mr. Hotchkiss which occurred some three years earlier. It was in 1779, the year after his graduation. The Revolutionary war being in progress, a sudden attack was made by British troops under the command of General Tryon upon

New Haven, on Monday, July 5th, just as the citizens were preparing to celebrate the Declaration of Independence. He acted as aid to Captain James Hillhouse, who, with a small force hastily collected, made an effort to repel the incursion of the enemy's troops as they approached the city from the west. This force, made up largely of students and graduates of the College, with Dr. Daggett, the president, among them, encountered the British regulars in deadly conflict. The father of Mr. Hotchkiss and two uncles were slain. It was the deep-seated memory of this event which stirred his strong patriotic impulses, and gave an emphatic tone to his prayers and addresses at military reviews and on Fourth of July celebrations, and other public occasions, when, with sonorous voice and soul-stirring eloquence, he officiated as chaplain.

We now return to the course of our narrative. Having made a public profession of his faith in September, 1782, he applied on the first Tuesday of the next month, October, to the Hartford South Association of Ministers at their meeting in Eastbury, now Buckingham, for a license to preach the Gospel, which was granted to him. He preached his first sermon in Berlin, where probably he had taught a school. In a biographic sketch prepared for his grand-daughter, he writes: "On the next Sabbath I was invited to officiate before the General Assembly at Hartford. It was there that I received several invitations to preach, one of which was from Saybrook. I came to this place soon after, and preached on the first Sabbath in November. Very soon, I was invited to take the pastoral charge of this church, as junior colleague with Mr. Hart. I preferred accepting this invitation, because I was very young and inexperienced." He had just passed his twentieth birthday when the call was extended to him. At his ordination, which occurred September 23, 1783, the principal parts were performed by the following ministers: Rev. Stephen Johnson of the First Church of Lyme, now Old Lyme, preached the sermon from Ecclesiastes xii.: 11; Rev. Chauncey Whittlesey of New Haven offered the consecrating prayer and imposed hands with Rev.

Messrs. William Hart, Stephen Johnson, and Elizur Goodrich, D. D., of Durham; Rev. Jonathan Todd of East Guilford (Madison) gave the charge, and Rev. Benjamin Dunning of the Second Church of Saybrook gave the right hand of fellowship. Mr. Hart survived until July 11, 1784, when he passed away in the forty-eighth year of his ministry and the seventy second of his age. From this time the sole charge of the flock devolved upon the young minister, a charge which with whole-hearted devotion he bore until the ordination of his own colleague nearly fifty-five years afterwards.

In addition to his salary, the exact amount of which is not known, the Ecclesiastical Society voted to Mr. Hotchkiss in the way of a "settlement" two hundred and fifty pounds in money, the equivalent in Connecticut currency of \$833.33, towards building a dwelling-house. The house was built in 1785 by Mr. Humphrey Pratt, and still stands on our Main Street, having been recently owned and occupied by the late Charles W. Morse. It was not, however, till the 29th of August, 1790, that it was consecrated as his home by installing over it his newly married wife, Amelia Hart, the youngest child of his predecessor. Two daughters were there born to him, the older of whom became the wife of the late Amos Sheffield, a well-known merchant of this place. "Madam Hart," as she was called, the widowed mother of Mrs. Hotchkiss, was lovingly cared for in this family until her death, December 11, 1800.

The income of the society, with the exception of rent of meadow land and fisheries, was then derived almost entirely from the annual rent of pews in the meeting-house. Once or twice during this ministry attempts were made to return to the old custom of "dignifying" the seats by a committee. But the measure encountered so much opposition that it was abandoned. At the society's meeting in December, 1808, it was voted, that, "for the year ensuing every person may sit where he pleases"; and, the expenses were met by a tax of two cents on the dollar levied on the grand list. The experiment was not repeated.

At the beginning of Mr. Hotchkiss' ministry, vital godliness in the church was at a discount. "The church was in practice lukewarm and indifferent." The Revolutionary War was just closing, and though it had called into action the noblest exhibitions of self-sacrificing patriotism, it had operated depressingly upon the spirituality and zeal of professed Christians. And in addition to this, the reaction from the irregularities and disorders attending the Great Revival had not yet spent its force. There were only sixty-nine members in the church, and for the first three years under the new ministry, six was the average annual accession. But in 1787 and the following three years ninety-six were gathered in.

In the year 1798, after Mr. Hotchkiss had held the pastoral office about fifteen years, he passed through a marked Christian experience which so deepened his conviction of the heinousness of sin and so enlarged his views of the atonement, as to constitute the beginning of a new and higher Christian life. He was sometimes led to speak of it as a second, if not a first, conversion. On the 6th of November of that year he was at his mother's house in New Haven, on a visit, when after having retired at night to his bed he was "seized suddenly with a most alarming sense and awful view of sin and danger of destruction, of being abandoned of God and being given up to remediless ruin." So terrible was his distress that he felt that he should sink under the burden. He sought his mother's chamber, hoping to find relief in her counsels and prayers. In the morning there was "unusual gloom, but less terror," in his feelings. On returning home his troubles of mind followed him and were the frequent theme of conversation with his wife. For a year or more he continued under the cloud, but gradually he was able to lay hold on Christ fully as an all-sufficient Savior, with a comfortable hope of forgiveness through Him. The result of this experience was that his piety took on a more elevated and spiritual character and his preaching became more earnest and evangelical.

For the ten succeeding years the annual additions to the church were not large. But in 1808 "the valley of dry

bones" showed signs of returning life, and there ensued a revival of religion of the most striking character. There had been handed down from the preceding generation, a strong prejudice against special efforts to promote revivals, especially such as were connected with evening meetings. But as something must be done to meet the demands of the awakening manifest among the people, the brethren were invited by Mr. Hotchkiss to convene at his house to discuss the subject of evening meetings, for prayer and religious services. We let him tell the story as to the issue, in his half-century sermon: "They met accordingly, and the result was a happy unanimity of sentiment and a conviction that unless the anxious were instructed from house to house, and *in season and out of season*, there would be schisms arising and operating to the detriment of brotherhood. The solicitous inquirer must be fed by his pastor, or he would seek others to give him food. With this impression the church were united and gave their pledge to assist their pastor in his future meetings for all revival calls at all seasons. On the next week evening appointments for religious services, and for anxious inquirers, were assigned at different houses, and the brethren were found ready and faithful for all ministerial help. All seemed as one in sentiment and feeling, and a most delightful harmony pervaded all classes and gladdened all hearts."

As the fruits of this awakening, sixteen members were added to the church in 1809, and seventy-four in the following year, an aggregate of ninety. At this time, the parish contained one hundred and fifty-three families. Weekly appointments for evening services became a regular feature of church-work from this time forth, with good annual results. In 1816, the number of communicants was one hundred and ninety-six. At the close of the year 1826, there was another mighty movement, which brought into the church "ninety-three persons of every age from early youth to advanced years." This revival had hardly run its course before a third, still more striking in its character, began to manifest itself, the subjects of which amounted to one hundred and forty hopeful converts. Of these, seventy-

three stood up together in the aisles of the old sanctuary to be admitted to church fellowship on the first Sabbath in March, 1830. In this last revival, Mr. Hotchkiss was assisted by Rev. Samuel Griswold, and in the previous one by Rev. Nicholas Patterson.

But I need not particularize further than to say, that as long as this honored father lived to labor in the ministry here, the quickening Spirit accompanied his labors. In the year 1835, forty-five additions were made to the church, and in 1837, thirty-two; so that his wonderful success did not wane amid growing infirmities, but followed him to the very day of the ordination of his colleague, when he was in the seventy-sixth year of his age, and the fifty-sixth of his ministry. During his sole pastorate, six hundred and thirty-two names were added to the church roll—a yearly average of nearly twelve.

Mr. Hotchkiss was a perfect contrast to his predecessor in this, that he gave very little of his time to the study and discussion of the profounder questions of theology. He had no relish for controversy; but, well-grounded in the great doctrines of Scripture, his interest was absorbed in their practical bearing. In his own language, "The great truths of our holy religion are few and plain to be understood,—comprised in two short sentences, viz.: Man entirely lost by sin; and the sinner saved by sovereign grace." Upon these themes in their almost infinite variety of aspect and application, he was never tired of preaching, and his people never tired of hearing. His successor thus speaks of him as a preacher: "He aimed to move his congregation, by touching appeals, by simple and forcible illustrations of divine truth. Possessed of a strong imagination and retentive memory, with a ready use of language, his voice having the fullness of the lowest bass and the sweetness of the softest tenor, ever varying with his subject from the highest to the lowest key, his hearers never became weary, but always enjoyed his pulpit addresses with the relish of a new and harmonious song." He seldom wrote out his sermons, but preached from brief notes. His prayers were marked by freedom, appropriateness and tender-

ness. His Sabbath services seldom exceeded an hour and a half in length. His voice, whenever the occasion called for it, had a Whitefieldian compass and strength without harshness. When, on the two hundredth anniversary of the founding of New Haven, in 1838, he offered the prayer introductory to the solemnities under the "Davenport Elm," he was heard with distinctness by those who stood at the outermost edges of the vast throng estimated at from eight to ten thousand. A published report says of it, "The most gifted, heart-thrilling and patriotic prayer to which we ever listened. A death-like stillness in the immense multitude showed how powerful and solemn the feelings awakened by the ardor of the aged and venerable pastor."

In his middle and later life, he presented to the eye a stately commanding figure. The spare delicate look of his younger manhood gave place to a stoutness of build and a portliness without corpulence. His easy gentlemanly manners and his kindly face and words inspired those who came into contact with him, with an affectionate confidence, which was mingled with profound respect and veneration. His step was measured and deliberate, never nervous. His health was phenomenal. He stated in his sixtieth anniversary sermon, that "in all this period," sixty years, "I have never been confined one day by sickness, and but five Sabbaths by wounds and dislocated limbs." In him, there was presented a literal example of a happy child of God as set forth in the 103d Psalm. "Thy youth is renewed as the eagle's." His methodical habits and his serenity of temper doubtless contributed largely to this unbroken state of health.

If in any one department of his ministerial service he excelled, it was in pastoral work. He not only made it a point to bring to the homes of sickness and affliction words of consolation and the uplifting help of prayer, to visit the schools, giving encouragement to the scholars and hearing them repeat, according to the old custom, the answers in the "Shorter Catechism," but he visited in a regular round all his parishioners annually, in a fatherly way, ever receiving from them a most cordial welcome, each family, excepting, perhaps,

the very poorest, counting it a privilege to entertain him at their tea table. In these visits he entered with sympathy into the trials and joys of his flock, bestowing his counsels, cherishing the acquaintance of the children, and leaving behind him, as a talisman against evil, his coveted paternal benediction. Five afternoons in the week, when not hindered by other demands upon his time, he gave to these parochial calls, almost invariably walking over his route and so arranging the order as to hold a religious service successfully in the three remoter schoolhouses of his parish, "at early candle lighting."

There is no evidence that Mr. Hotchkiss was ever discontented with the field of labor in which his Lord had placed him. Many times there were offences and frictions which greatly annoyed him. "But," says his colleague and successor, "his people never had a suspicion that he desired to be elsewhere. He received during the course of his ministry several invitations to remove and locate in some other place, and he was strongly solicited by some of his friends to accept a flattering invitation presented to him in the year 1811, to become the president of a literary institution at the West. His choice was unalterably made to live and die in the place where God directed him in his youth."

For a number of years he taught at his own house a private school in which he fitted some thirty young men for college, eight of whom were members of his own parish. His heart was ever sensitive and his ears ever open to the calls of philanthropy and Christian beneficence. Home and foreign missions, African colonization, the abolition of slavery and the cause of temperance enlisted his zealous efforts for their promotion as soon as Divine Providence brought their claims into view. The monthly concert of prayer for the conversion of the world was regularly sustained. To the Sunday School he gave his hearty support. It was started on a small scale in 1821 or 1822; but in 1823 a "Sabbath School Union" was formed which took its oversight in charge, of which his son-in-law, Mr. Amos Sheffield, was secretary and treasurer. Through this instrumentality, a library was gathered which

in 1828 numbered 324 volumes. For some ten or twelve years after its establishment, the school was suspended during the winter.

In the matter of Church Order, he firmly adhered, out of intelligent conviction as well as from filial love for the New England fathers, to the Congregational polity as all his predecessors had done. When, therefore, in 1830, a number of his parishioners seceded from this Ecclesiastical Society with a view to connect themselves with an Episcopal organization, he was as deeply grieved as a father would have been had some of his children forsaken him. A somewhat similar experience affected him when in 1837 a Methodist Church was organized within the limits of the parish. But time soon healed the wounds of feeling, even though it did not restore to his pastoral care his old-time parishioners. The losses which he had experienced were made up to him during his later years by the respect and love of the entire community.

In the year 1833, September 22, he preached his Half-Century Sermon, in which, after reviewing his long pastorate, he took occasion to request his people to relieve him from active service by the settlement of a colleague. No decisive action was taken on this request until September 26, 1837, when, at a society meeting, he offered his positive resignation with the proposal "to relinquish all claims as to his salary as soon as a candidate shall be employed to supply the pulpit, or a colleague shall be settled, reserving only a seat in the house of worship for himself and family, with exemption from taxation." The resignation was accepted and on the first Sunday in the new year, 1838, he preached what he called his "Valedictory." In this discourse he specified what should be his "latest prayers" for the people of his charge: First, that this ancient church might be sustained in its Puritan simplicity; second, that God would give to his people a collegiate pastor and successor to himself thoroughly furnished for his work; third, that the families of his people might be blessed with spiritual and temporal prosperity, and with the best educational privileges; and, to use his own language, "my last prayer is a request for your prayers united with mine,

that the closing services of my life and ministry may be peace in retrospect, with a bright hope, strong faith and full reliance on the covenant mercies of God to the faithful."

A call having been extended to Rev. S. J. Tracy to settle here in the Gospel ministry as the colleague of Mr. Hotchkiss, and declined, Mr. Ethan B. Crane, a recently licensed student in theology, was invited to assume this position. He accepted the invitation and was ordained and installed on the 27th of June of that year, 1838. On that day, the venerable pastor laid down the responsible duties of the charge which he had borne so bravely and with such eminent success nearly fifty-five years. Add to this the ten months in which he served the church previous to his ordination and the five years and nine months during which he sustained the relation of senior pastor, and we have a ministry of more than sixty-two years. And in this connection it deserves to be stated, as a most remarkable fact in our ecclesiastical history, that the two pastorates of Mr. Hart and Mr. Hotchkiss extended without a break over a continuous period of one hundred and eight years.

Even after this venerable father was relieved of the more responsible duties of his charge, he sought and delighted in opportunities of doing good. Says Mr. Crane, "Perhaps he was never more useful to his people than in the last few months of his life. He continued to visit their dwellings and families to the last; when there, giving them a pleasing exhibition of the power of faith in producing the choicest fruits of a holy life in extreme old age. He wished to die suddenly, to die on the holy Sabbath-day." In his pastoral visits he did not shrink from a seven-mile walk to and from the remoter families in the parish.

On the 24th of December before his decease, he was able to preach a sermon marking the sixtieth anniversary of his ordination, upon "the duties, consolations and prospects of the aged Christian." It was a most beautiful exposition of a consecrated life. It breathed the fragrance of the paradise at whose portals he then stood in waiting. Upon Sabbath evening the 31st of the March following, in the year of our

Lord 1844, the portals swung open, and he entered in to receive his reward. His funeral was attended by nine of his ministerial brethren, and the procession to the grave was headed by about three hundred Sunday school teachers and scholars. The companion of his youth and of his maturity, bowed down even then by the weight of infirmities and the weakness of age, survived him about sixteen months, when she passed within the gates to renew the dear companionship of the earthly life.

In addition to the three discourses of Mr. Hotchkiss cited in our narrative, eight others were published. 1. A Thanksgiving Sermon on "National Greatness," preached November 29, 1792. 2. Sermon on the death of Mrs. Deborah Sanford, October 27, 1793. 3. Oration on the death of General George Washington, February 22, 1800. 4. Sermon at the Installation of Pythagoras Lodge of Free Masons in Lyme, October 7, 1800. 5. Sermon in memory of Uriah Hayden, in the Second Church of Saybrook, October 18, 1801. 6. Sermon, "The Cross of Christ, the Christian's glory," in Guilford, November 8, 1801. 7. Sermon on the death of Rev. Richard Ely, A. M., senior pastor of the Second Church of Saybrook, August 23, 1814. 8. Sermon on Solomon and Hiram, at the celebration of the Festival of St. John, in Haddam, June 25, 1821.

The persons named in the following list were, during his pastorate, chosen to the office of deacon in this church and set apart by prayer and the imposition of hands: In 1788, Travis Ayer; 1801, Robert Ely; 1803, William Chapman; 1808, William Lord; 1810, Samuel Lynde; 1823, Timothy Pratt and Rufus Clark; 1824, Elisha Sill; 1826, William Chalker; 1834, William R. Clark.

The story of this saintly life and ministry points its own moral. The blessed and fruitful memories of its outlines and coloring have not grown dim after the lapse of more than fifty years. The language of Rev. Salmon McCall, uttered in this pulpit twenty years after his death, sets forth the impressions with which his name is even now connected in the minds of a large proportion of the older people of this community.

“Need I refer,” said the speaker, “to the mingled love and veneration with which his memory is regarded, and his name spoken among you still? Old men trusted him, young men hearkened to him, little children ran after him and clung to him.”

With the death of Mr. Hotchkiss the one hundred and ninety-eighth year of the Church's history drew to a close. During this period, it had been served by only five settled pastors, and one stated supply who preached about four years. With the installation of the colleague of Mr. Hotchkiss, a new era was entered upon—an era of short pastorates varying from eighteen months to eighteen years. Not including the present pastor, there have been seven incumbents of this office, four of whom were settled by a council. These ministries, being fresh in the memories of this people, need only a brief notice.

The first of these was that of REV. ETHAN BARROWS CRANE. He was the son of Jonathan and Orpha (Barrows) Crane, and was born in West Troy, N. Y., July 15, 1811. He studied in preparation for college at Schenectady and Amherst, and was graduated at Union College in 1832, and at Auburn Theological Seminary in 1836. A license to preach was given him by the Cayuga Presbytery, April 15, 1835. He first presented himself as a candidate for the pastoral office in this Church on Sunday, March 4, 1838; and on the 31st of the same month, a call was extended to him to settle here as colleague pastor with Mr. Hotchkiss on an annual salary of six hundred dollars, he “to perform all the active duties of his pastoral office.” The call was accepted, and he was ordained and installed on the 27th of June following. Rev. Joel Hawes, D. D., preached the sermon on the occasion, Rev. David D. Field, D. D., offered the ordaining prayer, and, together with Mr. Hotchkiss and Dr. Hawes, imposed hands, and Mr. Hotchkiss gave the charge.

He came here in the freshness of his early manhood, full of life, hope and zeal. In physical build, he was rather below the medium height, with a very erect, compact, but not robust, frame. In movement, he was alert and emphatic.

Possessed of a highly mercurial temperament, his countenance and whole person were mobile with expression. His intellect worked with great rapidity; and having a free and ready command of language, he was never at a loss in giving utterance to his thoughts. Few men excelled him as an extempore speaker. Whenever he became specially interested in a subject under discussion, he was able, while upon his feet, promptly to marshall all his knowledge touching it into platoons of arguments in support of his views. Hence at public meetings, when some topic of the times was to be handled,—such as temperance, missions or slavery,—he was always in requisition.

He was eminently social,—the favorite of his ministerial brethren, and the life and center of the circles in which he moved. In scenes of sorrow, he was as tender-hearted as a child. The sympathy and mutual cordiality between him and his aged colleague were beautiful. Though so different in their characteristic qualities, they walked together in their relations to one another, as father and son. In his private birthday "reflections," October 30, 1838, four months after Mr. Crane's ordination, Mr. Hotchkiss writes: "I am pleased with my colleague; my people are united and satisfied beyond their prayers and expectations." Two years later, he writes, "I occasionally preach the whole Sabbath in the absence or infirmity of my colleague, and frequently assist him in his labors. Through the grace of God we labor together in Christian love, while he is never once for a half day forgotten by me in earnest prayer." On his last and eighty-first birthday, he makes this loving record: "I have had a long and peaceful ministry and never a happier one than since I had a colleague. My people seem peculiarly affectionate to me in my advanced years, and I am still able to visit all the families annually, and occasionally to preach, and always to supply the pulpit in the absence of my colleague."

On the sixth of November following Mr. Crane's ordination, there was put into execution a purpose which had been ripening for several years, viz.: to build a new house of

worship. The old sanctuary had been in use one hundred and twelve years, and, if longer used, needed extensive repairs and alterations. It was decided, therefore, to build anew, provided five thousand dollars were raised for that purpose. The amount was promptly subscribed, and on the first of January, 1839, the building committee was appointed. On the next New Year's day, 1840, this house in which we are assembled was consecrated and opened for worship. For fifty-six years, this structure, though it has undergone some changes in its interior finish and arrangements, has been the hallowed gathering place of this Christian congregation.

Though brought up and educated under Presbyterian auspices, Mr. Crane came into strong sympathy with Congregationalism. Taking his senior colleague as his model, he gave himself without stint to the work of the pastorate, often to the exhaustion of his rather slender physical system. He felt it to be a disadvantage and a discouragement to have for his field of labor a parish which had been so thoroughly and successfully worked over, and he sometimes said to his brethren who were located in communities where there were more promising opportunities for growth, that he almost envied them, while with his most earnest efforts he could not keep this ancient church up to its past condition of prosperity. Near the close of the thirteenth year of his ministry, his health failed, and as a consequence his spirits became depressed, and he asked for a protracted vacation. After an absence of some six months he returned, not to take up his work again, but to hand in his resignation. He was dismissed by a council, September 27, 1851.

He was an earnest and successful laborer in this field. The Church received twenty-five new members by profession in 1841, and in 1848 an accession of forty-four. The whole number received by him into the Church was one hundred and twelve, eighty-four of them by profession,—an annual average of between eight and nine. He left behind him an unstained record, and by those who knew him, his name is spoken with respect and strong affection.

In the month of October, 1839, the year after his settlement, he took for his wife Deborah Elizabeth, the eldest daughter of Timothy and Azubah (Stannard) Pratt, a much loved and useful member of this church. Their two children are still living ; but the mother died August 15, 1873.

After leaving Saybrook, Mr. Crane served the churches in Deep River, Essex, East Hampton and Westbrook for short periods, until 1855, when he removed to Hunter's Point, L. I., where he preached four years. He supplied the pulpit also at Patchogue and Woodhouse, L. I., and was employed for a short time by the Brooklyn City Mission. In December, 1874, he became pastor of the church in South Meriden, Conn., where he remained until failing health compelled him to retire from active service. In March, 1880, he removed to Brooklyn, where he was lovingly cared for by his children, and where he died March 7, 1892, in his eighty-first year. Though afflicted with physical debility and blindness, his last days were marked by patience, and unbroken peace and resignation. On March 10, his remains were brought to this place of his earliest ministry, and buried in the old cemetery, where stand the monuments of several of his predecessors in the pastoral office, and also of two of his successors.

He made little or no account of writing for the press. We recall nothing worthy of mention except an article published in the *New Englander* on "Odd Fellowship." During his pastorate here, William Redfield was chosen to the diaconate in 1848, and Ozias H. Kirtland in 1850.

When Mr. Crane entered upon his vacation for the recruiting of his health, in May, 1851, REV. JAMES BEATTIE, a Presbyterian clergyman, who was on a visit to family connections in Saybrook, was engaged to supply the pulpit and take the pastoral charge of the flock. His services proved very acceptable and, after Mr. Crane's return and dismissal, he was invited to continue his labors, which he did until November of the following year. Several persons were brought into the church under his ministry of more than a year and a half. A brief notice of Mr. Beattie will be in place. He was born in Dumfries, Scotland, December 3, 1803, and

came to this country when nineteen years old. He took up his residence in the South, and having graduated at the Theological Seminary in Charleston, S. C., in 1830, he made his home in New Orleans. There he engaged in mission work until he was set apart to the Gospel ministry in April, 1845. Two years later he officiated for a season as pastor of the Third Presbyterian Church which had been gathered by his labors. Afterwards, having performed the ministerial services in Saybrook, to which reference has been made, he filled two short pastorates in New York State, one at Fordham and one at Westchester, and then returned to his old home in New Orleans. Early in the summer of 1884, feeling the infirmities of age creeping upon him, he chose Saybrook for his last resting place, where he died on the 2d of June, 1885, in the eighty-third year of his age. A marble slab, marking his grave in the old cemetery, bears the appropriate inscription: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Rev. Dr. B. M. Palmer of New Orleans, with whom Mr. Beattie was associated in ministerial work, thus speaks of him: "A deep spirit of reverence pervaded his whole being, with a clerical dignity thrown as a mantle over his demeanor, both in private and in public. His sermons were distinguished for their evangelical tone, dealing in no refinements of speculation, but with practical directness aiming at the conscience and the heart. He was confiding and affectionate in all his intercourse with friends, constant and firm in the attachments he formed. In every community in which he lived, he secured the respect of all; and he passed to his eternal rest amid the benedictions of those upon whom the influence of his character and life had distilled a blessing like the dew of heaven."

Mr. Beattie was twice married, leaving behind him a widow and four adult children,—a daughter, the issue of his first marriage, and three sons, the issue of the second.

In January, 1853, after the retirement of Rev. Mr. Beattie, measures were adopted for the building of a parsonage, and promptly carried through by means of liberal subscriptions therefor. Under the old *regime*, when the theory of the

relation between the pastor and his people was that of a life-long connection, the pastor in his entrance upon his charge received as a "settlement" a gift of money or land, or of both, to enable him to provide for himself a homestead. But in these modern times, the tenure of the pastoral office having become changeable, and often quite brief, it has been found to be almost as much of a necessity to provide a parsonage in which to house a minister and his family, as to have a sanctuary for him to preach in. Hence the action taken in this case was both timely and needful.

Among the ministers who presented themselves in the pulpit as candidates for the vacant pastorate was the Rev. Jesse Guernsey, who had already served several years as pastor of the church in Derby, Conn. In April, 1853, the church and society gave him a call to settle with them. But, by reason of some opposition, he declined the call. In the autumn of the same year, 1853, MR. SALMON MCCALL, a licentiate, preached here to the satisfaction of the congregation and received an invitation to take the pastoral charge of the church and society. He accepted the invitation and was ordained and installed on the 7th day of December ensuing. President Theodore D. Woolsey of Yale College preached the sermon on the occasion.

Mr. McCall was the son of William and Sarah (Gallup) McCall and was born in Lebanon, Conn., March 17, 1826. He was fitted for college at Phillips Academy, Andover, and graduated at Yale University in the class of 1851, and at Yale Theological Seminary in 1853. His ministry here of nearly eighteen years, lasting till November 13, 1871, though it covered the period of our civil war, was a quiet, uniform one, thus corresponding to his character, with very few salient points to mark its course. There were in all one hundred and thirty-four accessions to the church, and these were quite evenly distributed along the years, except that in 1854 the number rose to twenty-four, in 1858 eighteen, and in 1863 sixteen.

On the 5th of June, 1872, after his dismissal from Saybrook, he was installed as pastor of the church in

East Haddam, which relation he held until January 1, 1889, when it was dissolved on account of his broken health. From that time he made his home in Saybrook until his death, which occurred in Hartford while under medical treatment, September 17th of the same year. His age was 63 years and 6 months. Three days later, the burial services were held in Saybrook, in the sanctuary in which he was ordained some thirty-five years and nine months previously. Many of the neighboring ministers were present, and also representatives of both parishes which he had served in the pastoral office. At these services, Rev. J. Howe Vorce thus speaks of him: "How the thoughts rush through the mind, —thoughts of a scholarship which was seldom at fault, of a charity which was never exhausted, of a friendship which grew rather than wasted by its exercise! His loyalty to truth was of that vigorous, faithful sort which it is strength as well as delight to meet. His unquestioning faith in and reliance upon God's Word was of itself an anchor to hold other men to their moorings." Rev. James A. Gallup, a fellow-townsmen and college classmate, thus sums up his characterization of Mr. McCall: "He was a close thinker, a good reasoner, and a ready writer. As a preacher, he was earnest, instructive, and spiritual. He had a rare faculty of adapting his discourses to specific occasions. At funerals, he was a true son of consolation. In doctrine, he was thoroughly orthodox, and found little in the new theology to swerve him from the old paths. Few ministers have given themselves to the study of the Scriptures in the original languages as zealously as did our brother. The Hebrew was his delight."

Rev. Burdett Hart, D. D., Annalist of the General Conference of the Congregational Churches of Connecticut, in his annual report for 1859, bears a like testimony to the reputation of Mr. McCall in the state. He was "well-beloved and honored," and by the churches which he served, "his memory will long be cherished and revered. His deep study of the Bible in the Hebrew tongue was a joyful passion, and he gained sweet and uplifting inspiration from his close commun-

ing with those holy men who spoke from God, being moved by the Holy Spirit."

The following is a list of his publications: 1. Sermon on Responsibility for Public Calamities, 1861. 2. Funeral Sermon of Mrs. C. K. Tomlinson, 1866. 3. Funeral Sermon; and, 4. Commemorative Discourse of Mr. Amos Sheffield, 1868. 5. Funeral Sermon of Miss C. J. Rankin, 1868. 6. A Glimpse of the Invisible World; A Sermon, 1868. 7. Book Culture and the Gospel, 1871. 8. Centennial Discourse, Saybrook, 1876. 9. Centennial Discourse, East Haddam, 1876. 10. Ministerial Character, pp. 24, 1876.

He married, August 23, 1853, Emilie Elizabeth, daughter of Rev. Samuel and Mercy (Partridge) Whitney of Waimea, Hawaiian Islands. One of two daughters survives him. During his ministry, in 1854, Rufus C. Shepard was chosen to the office of deacon in this church.

In the course of four or five weeks after the dismissal of Mr. McCall, REV. FRANCIS NICOLL ZABRISKIE, D. D., a minister in the communion of the (Dutch) Reformed Church, presented himself as a candidate for the vacant pastorate, and in January, 1872, he was called to fill this office. The call was accepted and he was duly installed on April 17th ensuing.

Dr. Zabriskie was of Dutch stock, the son of George and Susan (Romeyn) Zabriskie of New York City, where he was born April 29, 1832, and where his father was an elder in the church ministered to by Rev. Samuel H. Cox, D. D. After graduation at the New York University at the age of eighteen, he devoted himself for two years to the study of law. But changing his choice of a profession, he entered upon a course of study at the Theological Seminary of the Reformed Church in New Brunswick, N. J., on the completion of which, in 1855, he received a preacher's license. He was ordained at Livingston, N. Y., in 1856, as pastor of the Reformed Church in that place, where he labored three years. Subsequently he served churches in Coxsackie, Ithaca and Claverack, from which latter place he came to Saybrook. Here he devoted himself with singular intensity and success to the work of his ministry for nearly four years and a half, and until he received

a call to assume the pastoral charge of the newly organized Mount Wollaston Church in Quincy, Mass. In October, 1879, having completed three years of service in this latter field, he offered his resignation. Henceforth until his death, for the most part he gave himself, as his delicate health permitted, to literary production. "The Life of Horace Greeley, as One of a Series of Twelve Great Men," proceeded from his pen. He devoted a large share of his attention to journalism, as assistant editor for awhile of the *Christian Intelligencer*, and as a much sought for and prized correspondent of that and other religious papers. In this department of literary activity he excelled, wielding a facile pen and enriching his periods with apt illustrative allusions drawn from a wide range of reading.

As the pastor of a Congregational Church, he was not "to-the manner born." It was a good deal of a change to pass from a communion in which high-church views with regard to ministerial prerogative prevailed to simple leadership in a democratic fraternity. He was not in his element, either as to his temperament or his training. But whatever of friction ensued, it was largely canceled by his intense devotion to pastoral work and by the success of his methods. He threw himself with all his might into the single effort to bring to Christ and train for Christian service as many as possible of the souls for which he was appointed to watch. The young people largely enlisted his attention, and even the children were led to feel as they had never felt before, that the Gospel of Salvation was for them. He did not seem to lay his plans for a long pastorate, but rather to accomplish what good he could while God's directing providence continued him upon this ground. His sermons, while they bore the marks of his high literary culture, aimed at immediate results. He did not excel as an extempore speaker. His forte was in the pulpit, or in direct personal dealings with individuals. He made much use of neighborhood meetings where hearts could come close enough to each other for mutual quickening. Uncle John Vassar, the noted evangelist, assisted him at one time in a protracted series of meetings with good results.

The fruits of this brief ministry were comparatively large, bringing into the church eighty-nine members, this being a yearly average of twenty. Among those were three young men, now in the Christian ministry, who have given full proof of their high calling, and who ascribe, under God, their impulse towards a consecrated life to the pastor's influence and teachings. (M.)

Before closing this account, several matters of interest deserve to be noted. One is that in the second year of Dr. Zabriskie's ministry, the present organ was procured and put up in this house of worship. Its first position was in the gallery. It was afterwards removed to the place it now occupies. The first record of the employment of instrumental music in public worship here is in a vote passed by the Society in 1806 to the effect, "That the committee be instructed to cause an alley to be cut between the front seat and the second seat in the west gallery for the accommodation of the bass-viol." Other instruments soon came into use, more commonly the violin. At the beginning of Rev. Mr. Crane's ministry the melodeon was introduced, and this gave place to the cabinet organ, which in turn yielded to the pipe organ.

Another item of historical interest is the building of the present chapel or "Conference Room," as it was called, which was dedicated on the 9th of July, 1875. The school-houses and private dwellings had been, as a regular custom, utilized for evening meetings and other social church gatherings, except that, for a few years, use had been made, for these purposes, of the building just across the green from this sanctuary, originally erected as a Methodist meeting-house, but now changed into a place of trade with a public hall in the second story. The present chapel now seems to be an indispensable equipment for the worship and work of the church.

It may be also noted that William R. Clark, who had usefully held the office of deacon for forty-one years, in 1875 resigned the office and Robert Chapman was chosen in his place.

Dr. Zabriskie was married at Coxsackie, N. Y., January 4, 1863, to Maria, daughter of Roswell and Rebecca Reed. His wife, two daughters and a son survive him. He died at Princeton, N. J., May 13, 1891.

In the course of our narrative, we next come to the ministry of REV. RICHARD BOWERS THURSTON, who, like Dr. Zabriskie, had already made a good record in pastoral work. He was the son of Richard Thurston, and was born in Charlestown, Mass., June 28, 1819, from which place the family, in 1833, removed to Bangor, Maine. After having pursued a preparatory course of study at the Bangor High School, he entered Bowdoin College, where he graduated in the class of 1841. Subsequently, on completing his theological studies at Bangor Seminary, he accepted a call to the church in Waterville, Maine, where he had a fruitful ministry of nine years, from November 11, 1846. He served churches also in Chicopee Falls and Waltham, Mass., the church in Stamford, Conn., and the Second Church in Fair Haven, Conn. From this last named church he came to Saybrook, December 5, 1876; and before the close of the month he received a call to settle here. Though the call was not formally accepted, he continued his services as acting pastor until June 19, 1881. Mr. Thurston was a man of scholarly tastes and of superior ability as a thinker and as a preacher; and he earnestly devoted himself to the spiritual tillage of this parochial field. During his incumbency this house of worship was thoroughly renovated—the side galleries removed and the pews re-arranged. Near the close of his ministry, Rev. Rufus Underwood was employed for two weeks in evangelistic work with results of spiritual quickening and conversion. Thirty-six additions in all were made to the church during his ministry of a little more than four and a half years.

After his retirement from Saybrook, he held the position of pastor of the church in North Greenwich until, in 1888, after more than five years of service, he was compelled, by reason of the failure of his health, to hand in his resignation. From that time he took up his residence in Stamford, one of his

former fields of labor, where amidst much suffering attended by blindness and the loss of his lower limbs made necessary by embolism, he patiently awaited, with grateful memories of the past, the glorious issue of his severe trials. He died on Easter Morning, April 14, 1895, in his seventy-sixth year. He married, May 24, 1847, Jane Miller Pierce, daughter of Henry Miller and Susan (Peironnet) Pierce, who survives, as do also three married daughters.

Upon the next Sabbath after the retirement of Rev. Mr. Thurston, that is, on June 26, 1881, the pulpit was supplied by MR. WILSON DAVIDSON SEXTON, who had just completed his theological studies at Union Seminary, New York City. After a few weeks of continuous service, a call was extended to him to assume the pastoral charge of the church. The call was accepted, and he was duly ordained and installed upon the 3d of August following.

Mr. Sexton was a native of the town of Poland, Ohio, where he was born, May 30, 1853; and a graduate of Western Reserve, now Adelbert College, in the class of 1877. His ministry in Saybrook was brief, lasting only a little more than three years and four months. But by his earnest and quickening sermons and his vivacious manners he strongly drew to himself the confidence of this people and gave bright promise of a useful future. He readily gained the esteem of his ministerial brethren, and in matters of common concern in ecclesiastical affairs he proved himself to be an efficient and discreet actor. It was, therefore, with deep regret on the part of his congregation and of his acquaintances in this vicinity, that he felt it to be his duty to accept a call to the First Presbyterian Church in Salem, Ohio. He preached his last sermon in this pulpit, December 7, 1884.

His pastorate in Salem of about the same length as that in Saybrook was sundered by his transference to the charge of the First Presbyterian Church in Hillsdale, Mich. From this position, however, after a service of more than seven years, he was advanced to take the oversight of the Bethany Presbyterian Church in the city of Detroit, where his labors

have been greatly blessed in the quickening and enlargement of the church.

Mr. Sexton was married to Miss Maria Eunice Curtiss, May 18, 1881. One daughter has been born to them.

After a lapse of some four months, REV. BERNARD PAINE, in answer to a call from this Church and Society, entered upon the pastorate without a formal installation by a council. He began his work in April, 1885. During the preceding interval, a quiet and fruitful religious interest was awakened among the young people—a class of twenty having been organized and conducted weekly by a retired minister with a view to special instruction in respect to a religious life. Some eight of the members of this class united with the church on the first Sabbath in March. Others from the same company were gathered in after Mr. Paine began his labors. This company subsequently enlarged itself into a general young people's meeting, and at length into a Society of Christian Endeavor, which has since been maintained with unflagging vigor, developing the hitherto hidden talents of the younger church members of both sexes. This society was tenderly fostered by Mr. Paine, and he found in it a coöperative element of great value and efficiency.

Mr. Paine was the son of Levi and Clementine Maria (Leonard) Paine, and was born in East Randolph, Mass., September 11, 1834. His early manhood was given to teaching, he having qualified himself for this employment by a course of training at a normal school. He then turned his thoughts towards the ministry, and after pursuing the requisite preparatory studies at Dummer Academy, Byfield, Mass., he entered Dartmouth College, from which he graduated in the class of 1863. He prosecuted his theological studies for two years at Union Seminary, New York, and completed them at Andover in 1866. His first pastoral charge was at New Bedford, Mass., where he was ordained, June 6, 1867. His subsequent fields of labor were Foxboro, West Barnstable and Sandwich, Mass., from which latter place he came to Saybrook, where he gave full proof of his ministry, until his sudden death from heart failure, Monday,

June 11, 1894. He was buried in East Sandwich, Mass. Seventy-four persons were admitted to the church during his incumbency of nine years and two months. A new Church Manual was prepared in 1888. Thomas C. Acton, Jr., was chosen to the diaconate on the resignation of Ozias H. Kirtland.

Rev. A. W. Hazen, D. D., in an address before the Middlesex Conference, after speaking of Mr. Paine in terms of endearment as a classmate and friend, of his skill as a teacher, of his loyalty to his college and home, thus refers to him as "a minister of the grace of God." "You knew his steadfast loyalty to the truth, to the church, and to the name of Christ. He was a model pastor, as well as an intelligent, a stimulating and a spiritual preacher. His public prayers were such as only one who prayed much in private could offer. The life and death of Bernard Paine seem to me like a great victory—a victory over self, a victory over the world, a victory over the last enemy; and the peace of God is his."

At a meeting of this Church, on the 22d of June after his death, the following action was unanimously taken:

"It having pleased the Great Head of the Church by a sudden and mysterious visitation of his providence to bereave us of our pastor, Rev. Bernard Paine, we put on record our high appreciation of his efficiency and fidelity during the more than nine years of his service among us, and our deep sense of the loss we have suffered in his death. We bear testimony to the singleness of purpose and the godly sincerity with which he has discharged the duties of his office, ministering to all classes according to the ability which God gave him.

"We tender our heartfelt sympathy to the bereaved wife and children, and prayerfully commend them to the all-sufficient Comforter in this hour of heavy affliction, while we assure them of the affectionate attachment we feel for them as fellow-members of this Church and this community."

Mr. Paine was married in Boston, December 4, 1867, to Eliza S. Blossom, daughter of Bennet W. and Abby Blossom of East Sandwich, Mass. His wife, three daughters and a son survive him.

The present incumbent of the pastoral office in this Church, REV. EDWARD EVERETT BACON, had an experience of some eighteen years in the ministry before entering this field. He is the son of Norval and Janette (Terry) Bacon, and was born

in Marshall, Oneida County, N. Y., August 1, 1845. His preparatory studies were pursued at Whitestown Seminary, Whitesboro, N. Y., whence he passed into Hamilton College, receiving his bachelor's degree in 1873. He studied theology at Andover, and during his senior year in that institution, he was licensed to preach by the Essex Association, Mass. The Congregational Church in Norway, Maine, constituted his first pastoral charge, over which he was ordained September 13, 1877. After completing a ministry of more than three years, he became pastor of a Congregational Church in Westbrook, Maine, from which position he retired after twelve years of service. He began his work here, in response to a call from this Church and Society, on the second Sabbath in November, 1894. The family at the parsonage includes, in addition to himself, his wife, Mrs. Clara (Hoppin) Bacon, two daughters and two sons.

During the incumbency of Mr. Bacon, the Ecclesiastical Society connected with this church has, by a unanimous vote, passed over all its interests and rights into the hands of the church, and has thus ceased to be. The church has been legally constituted a body politic for the management of its secular affairs.

Two hundred and fifty years ago when this church was organized, the inhabitants of the original town of Saybrook did not probably exceed one hundred souls. To-day the number within the same limits is not less than twelve thousand. Forty-seven years passed away before another church was formed,—that in Old Lyme; and forty-two years more elapsed before a church of any denomination other than Congregational began to conduct Christian worship,—viz.: the Baptist Church in Winthrop. Since then, as the population has increased and become changed more or less in its denominational preferences, it is no longer “of one language and one speech.” Churches of varying ecclesiastical order and polity work together on this historic ground in brotherly harmony, thus dividing among themselves the responsibility for caring for the spiritual welfare of

the people. And where there was once a single feeble church small in its beginnings, there are now not less than twenty-nine churches or centers of Christian worship from which shine forth the rays of Gospel light. (N.)

Here our historical sketch comes to its close. In the review of the two and a half centuries which it covers, we are profoundly impressed with the fact of the unbroken continuity of this Church of Christ. In the perpetually changing *personnel* of its membership, it has clung fast to its ever-living head from whom it derives its inexhaustible vitality. Its beginnings were nearly coeval with the settlement of this ancient and historic town and of the commonwealth of which the town is a constituent part. Without interruption, the worship of God has here been maintained and the sacraments of the church observed. From this altar, unceasing prayers and praises have ascended to heaven. Through the grace of God, generation after generation has here been ministered unto in spiritual things, by godly men and women,—parents, teachers, pastors, exemplars of the principles of the Gospel in daily life, whether occupying higher or lower social positions,—who have labored together for the one great object of gathering into the fold of Christ and building up in Christian character the souls embraced within this parochial field. And blessed be God, they have not labored in vain, as we, who have entered into their labors, can joyfully testify.

It is a thought full of inspiration that we, the present members of this church, the heirs of these stored-up blessings, are moving onward in the line of an unbroken procession of God's people stretching from earth to heaven, whose forward ranks have long since reached the home of the blessed. The moral and spiritual lessons to be drawn from the narrative scarcely require more than a bare suggestion from me,—instigations to faith in God and His promises, to holy living to brotherly helpfulness, to increased and enlarged Christian activity. What the fathers and mothers have achieved in the past, should be regarded only as stepping-stones to greater achievements in the future. Only as we raise our standard of

Christian fidelity higher and higher as the years move on shall we wisely build upon these foundations and render this spiritual structure worthy to continue to be "a habitation of God through the Spirit."



NOTES.

A. p. 4. As an illustration of the tremulous state of the public mind in England during the reign of King Charles I, both among Puritan gentlemen of prominence and among the common people, I cite the following example: When in 1638 a squadron of eight ships lay near the mouth of the Thames, ready to set sail for New England, a rumor went abroad that John Pym, John Hampden and Oliver Cromwell were on board of one of the ships with the intention of joining their distinguished friends of the Warwick company, who were on the eve of departure for their Saybrook plantation, but that, in the execution of the king's decree prohibiting persons from leaving the kingdom without a special license, officers of the government compelled them to disembark. This story, probable enough in itself, but actually founded on mere suspicion, gained such currency that leading historians—Neal, Hume, Hallam, Robertson and others, incorporated it into their works. Even the sites have been pointed out in Saybrook, where their houses were to have been built. The story has been shown to be unworthy of credit. It has been proved that the fleet, in which they were said to have taken passage, was delayed but a few days and then proceeded on the voyage without any diminution of the passengers on board and arrived safely in Massachusetts Bay. So says Bancroft's History, Vol. I, p. 411. Green calls it "a doubtful tradition."

B. p. 6. The monument which was erected over the grave of Lady Fenwick within the precincts of the old fort, has had a disturbed history. The tradition is that Col. Fenwick, on his hasty departure for England, left it in charge of Matthew Griswold, as his business agent, to provide a suitable monument to mark the place of her interment, promising to transmit an appropriate inscription to be placed upon it. This, however, he neglected to do, by reason of his engrossment in the political affairs of the times. A number of years afterwards, some one inscribed upon the stone the figures "1648," as if this was the year of her death, thus perpetuating an error of three years.

Some fifty years ago a devotee of the Roman Catholic Church, apparently with the design of connecting the name of this excellent Christian, Lady Fenwick, with that church, procured the chiseling upon her monument of a large cross—an emblem which was doubtless dear to the deceased as the symbol of her simple Puritan faith, but one which, in its design of associating her memory with the Church of Rome, she would have indignantly repudiated.

The walls of the old fort having fallen by the lapse of time, and thus the outlines of the enclosure nearly obliterated, and the grounds having been wanted for railroad purposes, the bones of Lady Fenwick were exhumed in 1870,

two hundred and twenty-five years after burial, and with solemn Christian rites deposited in the old cemetery at Saybrook Point. The original monument removed to this new position marks the place of the sacred deposit.

C. p. 8. The practice of medicine by Mr. Peters in addition to the duties of his chaplaincy was not a singular case, as many of the early ministers of New England gave more or less attention to the healing of bodily maladies. Dr. Thomas Pell, who was the "chirurgion" of Saybrook Fort under the administration of Col. Gardiner, was a regularly bred medical practitioner. He is supposed to have been the first one who practised in Connecticut, and for nearly an hundred years there were very few professional men of his class. Each family either treated its own sick and wounded members, or called in the advice and aid of persons who made a business of nursing, or such of their neighbors as had the reputation of skill in the art of healing. Ministers, as a class, gave more or less attention to the cure of bodily as well as spiritual maladies. Rev. Gershom Bulkley, of New London, and afterwards of Wethersfield (1661-1713); Rev. Phineas Fisk, of Haddam (1714-1738); Rev. Jared Elliot, of Killingworth, now Clinton (1709-1763); and Rev. Stephen Holmes, of Pautapaug, now Centerbrook (1757-1773), were clerical physicians of note in their day. Whether the earlier ministers of this church added the practice of medicine to their pastoral work is not known. They probably did to some extent.

The following is a list of professional physicians who have served this parish and community:

1. SAMUEL ELLIOT, son of Rev. Jared Elliot, of Clinton. He graduated at Yale College in 1735, studied medicine with his father, settled here as a "Practitioner of Physic" in 1737. His health failing, he took a sea voyage and died in Africa, January 1, 1741, in his twenty-fifth year. He was engaged to Mary, daughter of Dea. Joseph Blague, who subsequently married Rev. William Hart.

2. AUGUSTUS ELLIOT, brother of the preceding. He graduated at Yale in 1740 and succeeded his brother in practice. He died unmarried, November 29, 1747, in his twenty-eighth year.

3. SAMUEL FIELD. He became a member of this church in 1750. He was a graduate of Yale in the class of 1745. He died September 25, 1783, aged 58.

4. ELISHA ELY. He was the son of Samuel Ely, of Lyme, and was born in 1748. He settled here probably about 1770 or 1771, and died in 1801. There is a tradition respecting him that he gave himself largely to the treatment of small pox and that he stuttered.

5. SAMUEL FIELD, a twin son of the before named Dr. Field, baptized by Rev. Mr. Hart in 1761. He united with this church in 1785. The date of his death is not known.

6. SAMUEL CARTER was born in Killingworth, July 10, 1779. He entered upon practice here in September, 1802, and became a member of this church in 1809. He received the honorary degree of M. D. from Yale College in 1822. In the year 1825 he removed to Vernon, N. Y., and died there in 1853.

7. ASA H. KING was born in New Haven, April 5, 1798. He graduated at Yale in 1821, and received the degree of M. D. from Bowdoin College in 1824.

He succeeded Dr. Carter in medical practice and joined this church in 1849. He died November 20, 1870.

8. JOHN H. GRANNISS began practice here December 1, 1868, after graduating at the Medical School of Yale University.

D. p. 10. Of the partial list of persons named as having been organized into the church, several subsequently moved away either to Norwich or to Lyme, or made their homes outside of the present limits of this parish. Of four or five who remained within these limits, brief mention may be made.

ROBERT CHAPMAN came from England when nineteen or twenty years old, and was a member of the party which, in 1636, under the superintendence of Lion Gardiner, constructed Saybrook Fort and laid out the plot for the projected town. He settled down as a resident of Saybrook Point until all his seven children were born. In 1666 he built his dwelling house in Oyster River Quarter, where his lands were mostly located, some of which have been occupied by his descendants up to the present time. The site of his house was a rod or two west of the present residence of George W. Denison, and upon a pane of glass in a window there was scratched this couplet:

“In 1636, I here appeared;
In 1666, I this upreared.”

He was a prominent figure both in civil and military life. He was Commissioner for Saybrook for many years, Deputy to the General Court at forty-three sessions, and was chosen Assistant nine times. He was also Captain of the train band. As an earnestly religious man, his Christian spirit descended as an heirloom in the family, and while there is a large sprinkling of names among his descendants prominent in the professions of law and medicine, and in civil office, the genealogical record of 1854 reports fourteen ministers in the male line, several of whom are Doctors of Divinity, and deacons too numerous to count. He died October 13, 1687.

WILLIAM BUSHNELL, son of John, with five or six brothers, was an early emigrant from England. Remaining but a short time in Massachusetts, he, with his brothers Francis and Richard, taking Long Island on their way, directed their course to Guilford, Conn., attracted thither probably by their acquaintance with and relation to some of the settlers in that place and neighborhood, one of whom was Francis Bushnell, “Ye Elder,” who might have been their uncle. Being carpenters, they were invited to remove to Saybrook by Robert Chapman, whose sister Rebecca, William had married, their trade being in great demand in that place. William responded promptly to this call and the birth of his first child in 1644 is recorded in Saybrook. Having secured lands in the Oyster River Quarter, he established his homestead about 1666 a short distance west of Robert Chapman’s. It is not certainly known when his brothers left Guilford for Saybrook, but probably within three or four years. There is a tradition that Richard came with William. Negotiations were had with Francis about the running of the Guilford mill. But the burning of the Saybrook Fort with the enclosed and adjoining buildings, in 1647, depriving the settlers of their homes and place of worship, so emphasized the demand for carpentry work as to furnish a reason for believing that their removal took place, if not before, soon after the

conflagration. The tradition is that Francis was chosen a deacon of this church in 1648. It is positively certain that before the year 1653, he was established as a resident of Saybrook, as in that year he was appointed an appraiser of certain property in this town by the General Assembly. William was appointed lieutenant of the train band, was elected Deputy to the General Assembly, and held other offices of trust. Among his descendants who have attained distinction may be named the late Dr. Horace Bushnell, of Hartford. He died August 11, 1684.

Francis Bushnell, the second of the three brothers, though not one of the founders of the church, was its second deacon, and a man of prominence, especially in church affairs. He built the first gristmill, run by water power, in the town, on or near the site of Robert B. Chalker's present mill, and received a valuable perquisite of land on condition that he would run the mill for the accommodation of the inhabitants. In the family genealogy there are honored names. He died December 4, 1681, aged 82.

Of Richard, the youngest brother, very little is known, as he was not much in public life. He died about the year 1658 and was buried in Saybrook, leaving two sons and two daughters. His widow, Mary by name, who was a daughter of Matthew Marvin of Hartford, married Dea. Thomas Adgate, and the family joined the company which migrated to Norwich in 1660. The present Governor of Ohio, Hon. Asa S. Bushnell, is one of his descendants.

LIEUTENANT WILLIAM PRATT settled in Essex and was a leading man in the affairs of the Church and in civil and military life. His descendants have held many prominent positions in this community and abroad.

WILLIAM LORD was a son of Thomas Lord, one of Thomas Hooker's company which settled Hartford in 1635. He was one of the original proprietors of Saybrook, where he died, May 17, 1678, leaving a large family of children. Among his descendants are many names of distinction.

In respect to MATTHEW GRISWOLD, who was the ancestor of two Governors of Connecticut, although he removed to Lyme prior to 1665, it deserves mention that he retained his connection with this Church until the close of his life, which occurred September 27, 1698. His body was brought hither for interment. He was a staunch Congregationalist in principle, and presented to the Church the first silver cup used in the observance of the Lord's Supper. The inscription upon it is: "S. C. ex dono domini Matthai Griswoald." The letters "S. C." are doubtless the initials of *Sacramentalis Calix*. Translated into English, the inscription reads, "A Sacramental Cup, as a gift of Mr. Matthew Griswold."

It may be said of WILLIAM PARKER, although he probably was not one of the founders of the Church, that he was one of the earlier and more prominent members, and a leading man in the town. He represented the town at seven sessions of the General Court, and filled other offices.

Among those who became members of the Church, or of the congregation, within the first half century of its existence, we find the names of Ingham, Shipman, Huntington, Hosmer, Bull, Clarke, Chalker, Tully, Waterhouse, Blague, Wastoll, Kirtland, Whittlesey, Willard and Lynde.

E. p. 12. We are here confronted with a strange fact and a strange condition. It seems hardly supposable that a transaction of so great importance as the organization of a church should have taken place without a record having

been made of it. Only twenty-three years have passed, and no records can be found. There is no probability that they were surreptitiously taken away by the company that had migrated to Norwich with Mr. Fitch, as has been alleged, as that company never claimed to be the Church which was here organized in 1646. The case is like that which has occurred in a multitude of other instances of ecclesiastical action, in respect to which, modern historians are accustomed to say, "The records are lost." It is not to be disputed that there is abundant cause to deplore and blame the carelessness with which the memorials of our early history have been treated. They have been stowed away among old rubbish in closets or garrets until destroyed by dampness or vermin, if not sold for paper rags or used for kindling fires. But did the fathers place that value upon these records which led them to see that they were properly made and to provide for their preservation? In a majority of cases it would seem that they did not. No blank books were provided for their registration, no place for their deposit designated, and no registrar appointed either to copy them or care for them on file. Ministers doubtless kept minutes of baptisms and admissions to church membership, and of votes passed by their churches. But these were private papers, which, after the retirement or death of the minister, were either regarded as family relics, or destroyed as were old account books.

A case in illustration may be cited from the records of the neighboring church in Chester. Rev. Samuel Mills, the fifth pastor, who left only a record of marriages, states on the fly leaf of the earliest book of church records, under date of 1786, "I find nothing relating to the Church left in writing by the former ministers; and no proper book was provided until now for the regular recording of any transactions of a public nature and of this kind," i. e. marriages, "in particular." Some few of our early churches can show records complete quite back to their beginnings. The earliest extant records of this Church are of the date of 1736, the first year of Rev. William Hart's ministry. Ninety years are a blank, except what may be gleaned from Town and Colony Records, from tradition, from contemporaneous history and memorial discourses.

F. p. 15. For the names and descriptive notices of the more prominent families whose ancestors were in the Norwich migration, the reader is referred to the address of Rev. Charles A. Northrop, pastor of the First Church of Norwich, given on subsequent pages.

G. p. 16. Rev. Dr. Leonard Bacon, in his historical discourse delivered at Norwich at the celebration of the one hundred and fiftieth anniversary of the General Association of Connecticut, speaking of Rev. Thomas Buckingham, says, "he appears to have commenced his ministry at Saybrook, not far from the year 1667, when the candlestick had been removed out of its place, by the migration of the Church with its pastor to Norwich. Before 1669, another Church had been gathered at Saybrook, and soon afterwards Thomas Buckingham became its pastor." Upon these statements we offer the following remarks:

1. Dr. Bacon evidently accepts the tradition to which the historian Trumbull gave currency, that "*the majority*" of the Church of Saybrook removed to Norwich with Mr. Fitch. 2. As a corollary, he affirms that the organized church migrated to Norwich, and that this migration necessitated the gathering of a new church at Saybrook. The majority carried the old organization with it.

This is good Congregational logic. But if the main premise is disproved or rendered doubtful, the conclusion falls. There is no evidence that "the majority" of the Church migrated to Norwich. An unsupported rumor to that effect became hardened into a tradition, and that tradition was claimed to be historic fact.

H. p. 22. Does not this *tenacity* of the brethren with regard to their "right" to impose hands in the ordination of their pastors, furnish a clue to the cause of the delay in the ordination of Rev. Moses Noyes in Lyme? There are reasons for believing that he was, by conviction as well as by training, inclined toward Presbyterianism. His father, the very excellent Rev. James Noyes, pastor of the Church in Newbury, Mass., was very desirous to introduce the Presbyterian element into the polity of the New England Churches, and wrote in advocacy of that system. Mr. Noyes of Lyme was recognized as one of the earnest supporters of the modified Congregationalism embodied in the Saybrook Platform. There was an earnest desire both on his own part and on the part of his congregation that the pastoral relation should be established between them. But when the connection seemed ready to be formed, there was a recoil. May it not have been for the reason that the Saybrook contingent among his people, which at first was controlling, insisted on the "right" of the brethren to ordain their own pastor? The organization of the Church and his ordination were consequently delayed. The lapse of a generation, however, effected such changes in the *personnel* of the population that the long wished-for relation was constituted with little or no friction.

I. p. 28. It is an interesting fact that the First Church of Norwich has ever held fast to the strict Congregational polity set forth in the Cambridge Platform. When the consociational principles embodied in the Saybrook Articles were endorsed by the General Court and commended to the churches, it refused by formal vote to adopt them, thus showing its rigid adherence to those views of polity upon which the mother Church was founded, and which itself had carried away on its removal.

J. p. 29. The following is a copy of the Half-way Covenant as used by Rev. William Hart, and is probably the same as that used by Mr. Buckingham and Mr. Mather:

"The Form of renewing the Covenant by those who do not come to Full Communion.

"I acknowledge it a great favour of heaven to me, that I was devoted to God by Baptism in my Infancy, & that I have been instructed in my Christian duty and privileges, and that notwithstanding all my careless neglects of and departures from my duty, God is yet waiting on me to be gracious, and continuing to me the offers of his Covenant Mercy & Grace. I do therefore renew the baptismal Covenant & consecration of myself to God by Jesus Christ, deliberately and formally resolving and promising before God, by the help of his grace, to leave the practice of all known sin, and to renounce the Lusts of the world, the flesh and the devil. I do now avouch & choose the God and father of our Lord Jesus Christ, who made & governs heaven and earth, and all things in them, as my God and father, and the God of my seed; and the Lord Jesus Christ who dyed for the redemption of sinners as my Prophet and Teacher, as my high priest

and righteous mediator, as my Lord and Saviour, and the Holy Ghost, the Spirit of the Father for my sanctifier.

"I make choice of Heaven as my final inheritance and the Laws of Christ as the rule of my life. And that I may be taught and assisted of God to know and practice my duty in all things, I resolve to attend diligently upon the appointed means of grace, and in particular to give diligence to become satisfied of my preparation for the Lord's Supper, and so to come and attend upon it. I now submit myself to the Watch and Discipline of this Church, beseeching the prayers of God's people for me, that I may be enabled to perform my vows to the Lord."

K. p. 29. The old cemetery at Saybrook Point, called also the "Lower Cemetery," or "Cypress Cemetery," was laid out during the first year of the settlement, 1636, by Lion Gardiner, being included by him in his plan of the town plot. The first generation of settlers was buried there, but their graves cannot be identified. The most ancient stone upon which there is a legible inscription, with the exception of that which marks the reëntombed remains of Lady Fenwick, is that which bears the name of Susannah, daughter of Nathaniel Lynde, aged 4½ years, who died in 1685. The "Upper Cemetery," near the Railroad Junction, was laid out in 1787, by a Committee of the proprietors of the Town Commons. The "New Cemetery," located between the main street and the river, was set apart by the town in 1844. The Roman Catholic Cemetery dates back to 1862.

It is an interesting, but almost incredible, fact, that for one hundred and seventy-five years after the settlement of Saybrook, the coffins of the dead, except in the case of children, were laid upon a simple framed bier and borne to the grave upon men's shoulders. No matter what was the distance to the place of burial, or how severe was the weather, this last service was regarded as due from all the acquaintances and fellow-townsmen of the deceased person in the neighborhood, who had strength to render it. This burdensome custom came to its close November 4, 1812, when Capt. Elisha Hart sent the following communication to the Committee of the First Ecclesiastical Society of Saybrook, who presented the same to the Society at its annual meeting for their action:

"*Gentlemen*—The subscriber not having been permitted to unite with his neighbors in the burden of the interment of the dead, owing to a dislocated ankle in early life, and having a desire to contribute to the relief of those who have at all times so promptly executed the last services due to the dead, he will be happy to present the parish with a hearse for the above purpose, if it will be accepted.

"From their obedient servant,

"ELISHA HART."

In response to this generous offer, the Society voted to accept the gift with thanks, and to build a hearse-house in the upper burying-ground.

L. p. 33. These four pews in the gallery gave the Ecclesiastical Society a deal of trouble. The custom in the seating of the house was, that while the adults and the children should occupy the ground floor, the young people were to find accommodation in the galleries—the young women in the east gallery and the young men in the west. Hence there was this restriction attached to the

renting of these four pews, viz., that the two easternmost ones should be occupied only by females, and the two westernmost by males only. But, in spite of the restriction, the young men and maidens would get together during the hour of worship for purposes of social entertainment. The simple restriction proved unavailing to check the evil; and, in 1814, more decisive measures were taken. A division fence was constructed in the passage way or aisle between the two classes of pews, and the following vote was passed:

“That the pews in the gallery be sold under the following restriction, viz., that the females shall not occupy the two westernmost pews, and that the males shall not occupy the two easternmost pews; and that every person who shall be guilty of a breach of the foregoing restriction shall forfeit and pay three dollars and thirty-four cents for each and every such offence for the use of the Society; and the Society Committee are hereby authorized and directed to prosecute accordingly.”

M. p. 65. The following list embraces the names of the ministers who have been raised up in the families of this Church and congregation. The last three are those who were brought into the Church under Dr. Zabriskie's pastorate: Stephen Buckingham, Samuel Whittlesey, Daniel Chapman, Benjamin Lord, D. D., Daniel Taylor, Joseph Willard, Jedediah Buckingham, Daniel Kirtland, Hezekiah Chapman, Isaac Chalker, Ezekiel J. Chapman, Elijah Blague, Charles Chapman, Harvey Bushnell, Jackson J. Bushnell, Joseph A. Canfield, William Champlin, Elias Dudley, Henry A. Bushnell, D. D., John E. Bushnell, and Edward M. Chapman.

N. p. 71. The population (in 1890) of the several towns which have been carved out of the original town of Saybrook with their respective grand lists (in 1896) is as follows:

Old Saybrook, Population	1,484.	Grand List, \$597,225
Saybrook, Population	1,484.	“ 679,846
Essex, Population	2,035.	“ 975,998
Westbrook, Population	874.	“ 482,623
Chester, Population	1,301.	“ 482,023
Old Lyme, Population	1,319.	“ 452,149
Lyme, Population	977.	“ 266,438
East Lyme, Population	2,048.	“ 687,387
Towns on the west side of the river, Pop'n.	7,178.	Grand List, \$3,217,715
Towns on the east side of the river, Population,	4,344.	“ 1,405,974
All the towns	11,522.	“ 4,623,689

In this table no account is made of the fact that the territory of East Saybrook was originally somewhat less than that which is now included in the three Lymes.

The following list embraces the churches of the different denominations which have been organized within the limits of the original town, on the west side of the river, with the dates of their organization:

CONGREGATIONAL.

- | | |
|------------------------|-------------------------------|
| 1. Old Saybrook, 1646. | 5. Deep River, 1834. |
| 2. Centerbrook, 1725. | 6. Essex, 1852. |
| 3. Westbrook, 1726. | 7. Swedish, Deep River, 1892. |
| 4. Chester, 1742. | |

BAPTIST.

- | | |
|--------------------|----------------------|
| 1. Winthrop, 1744. | 3. Deep River, 1830. |
| 2. Essex, 1811. | 4. Chester, 1832. |

EPISCOPAL.

- | | |
|------------------------|---------------------|
| 1. Essex, 1790. | 3. Westbrook, 1892. |
| 2. Old Saybrook, 1830. | |

METHODIST.

- | | |
|---------------------------------|-----------------------------------|
| 1. Westbrook, 1807. Disbanded. | 4. Essex, 1824. |
| 2. Westbrook, 1841. | 5. Old Saybrook, 1837. |
| 3. Deep River, 1856. Disbanded. | 6. Old Saybrook, 1853. Disbanded. |

ROMAN CATHOLIC.

- | | |
|------------------------|---------------------------|
| 1. Chester, 1853. | 3. Essex (Mission), 1896. |
| 2. Old Saybrook, 1862. | |

PRESBYTERIAN.

1. Deep River, 1856. Disbanded.

In the towns of Old Lyme, Lyme and East Lyme, which include the territory known as East Saybrook, there are now ten churches, viz., four Congregational, four Baptist, and two Methodist Churches. The whole number on both sides of the river at present (1896) is twenty-nine.

S



THE SALUTATIONS

—OF THE—

FIRST CHURCH OF CHRIST,

HARTFORD.

NOTE.—The First Church of Christ in Hartford, as is made clear by the Historical Address, stands in an almost parental relation to this church. It was represented on this occasion by the pastor, Rev. Charles M. Lamson, D. D., with two delegates in attendance, by appointment of the church. The Rev. Dr. Lamson in a few words expressed most felicitously the lively interest felt by the church in this anniversary observance, and then read the following letter of greeting from the pastor emeritus, Rev. Geo. Leon Walker, D. D., who was not able to be present:

The First Church of Christ, Hartford, to the First Church of Christ in Old Saybrook—GREETING:

BRETHREN AND FRIENDS—Permit us to extend to you our cordial salutations in the celebration of this auspicious day. It gives us great pleasure to remember the special relationships which bind together the old churches of Hartford and Saybrook and which seem to allow us a peculiar title to rejoice with you and participate in your anniversary.

We recall the fact of the membership awhile with us of the estimable Mrs. Alice Fenwick, wife of the founder of Saybrook Colony, while as yet church privileges were not established in your settlement, and the interesting incident of her bringing her child to Hartford to be baptized by our church's pastor.

We take satisfaction in the tradition that when, in 1646 your church was organized, our pastor, Mr. Hooker, and our teacher, Mr. Stone, were present with you on this occasion to express the fellowship of the Congregational churches in this almost wilderness land, and that the pastor of your selection

then set in office, the Rev. James Fitch, whose ability and piety are among Connecticut's sacred remembrances, was a beloved student for years here in Hartford with our Mr. Hooker and Mr. Stone.

It is pleasant for us to know that the impress upon your pastor's mind respecting the quality of the spiritual life in the Hartford church was such that, ten years after the death of the latest surviving of his instructors, Mr. Fitch, in 1676, in a time of public anxiety in the colony, was led to write in respect to an appointed public fast: "We intend, God willing, to take that very day, solemnly to renew our covenant in church-state, according to the example of Ezra's time, and as was sometimes practiced in Hartford congregation by Mr. Stone, not long after Mr. Hooker's death."

And it is not without its interest to us to recall that, at a considerably later period, on the occasion of that celebrated Synod which framed the Platform bearing the Saybrook name, our pastor, Rev. Timothy Woodbridge, united with your honored pastor, Rev. Thomas Buckingham, in formulating a document which was for so many years the ecclesiastical constitution of Connecticut.

And through the many years since that day we have in various ways recognized and profited by the eminency in Connecticut affairs of your distinguished ministry; among whom, passed to their reward, it may not be invidious to mention the faithful Azariah Mather, the exceedingly able William Hart, and the courteous and useful Frederick William Hotchkiss, not forgetting others, living and dead, who have been an honor and blessing to you and to the whole commonwealth.

These associations give us—over and beyond the general interest which belongs to the honorable history of your church and its two hundred and fiftieth anniversary—a sense of somewhat peculiar kinship, and a feeling of special gladness in your joy.

May this anniversary occasion, in all its exercises and recollections, be one of happiness and lasting benefit to you all. May the covenant established with the fathers so many

generations ago, be fulfilled to you and your children for generations to come.

The Lord bless you and keep you. The Lord make his face to shine upon you and be gracious unto you. The Lord lift up his countenance upon you and give you peace.

By vote and in behalf of the First Church of Christ in Hartford, July 1, 1896.

CHARLES M. LAMSON,
GEO. LEON WALKER, Pastor Em., } *Pastors.*

CHARLES T. WELLS, *Clerk.*



THE FOUNDERS.

An Address for the Two Hundred and Fiftieth Anniversary

—OF THE—

FIRST CHURCH IN OLD SAYBROOK,

JULY 1, 1896.

NOTE.—The Rev. Edward M. Chapman (Associate Pastor of the Central Church, Worcester, Mass.), is a son of this church, and represents four of the families of its founders, viz.: Robert Chapman, William Bushnell, William Pratt, and William Lord.

THE FOUNDERS, 1646.

REV. EDWARD M. CHAPMAN.

Mr. Chairman, Ladies and Gentlemen :

It is not without some slight embarrassment that I attempt this afternoon the pious task of responding for the Founders of this Church. The task is literally pious, inasmuch as there must have been at least four direct ancestors of my own among that company ; but it is none the less embarrassing

since I remember the shrewd apothegm of Plutarch, "That it is indeed a desirable thing to be well descended, but the glory belongs to our ancestors." Yet it is a very grateful task withal, and since my time is of the briefest, I will essay it without further introduction.

I wish that it were possible to present here some picture of the far-off Saybrook of 1646 which should be at once minute and graphic. We would give much for authentic portraits of that group in the Great Hall of the Fort which should reveal to us the outward seeming of feature, form and dress, of those from whom so many of us are sprung. But that may not be, and, for one, I respect them too much to attempt to be wise beyond what is written; tricking these worthies out in shreds of rhetoric and clothing them with vain imaginings.

We may be quite certain, however, that the place of meeting was the Great Hall of the Fort, which had now for some ten years been the centre of the corporate life of the little community. Thither, no doubt, on a February day nine years before, Lion Gardiner and Robert Chapman had brought the two sorely wounded men, whose retreat from the neck of land between the coves they had covered with naked swords, leaving two or three other companions shot dead with Pequot arrows. From this same Hall one evening, the Indians tried three times to draw the little garrison, as Gardiner says, "before we could finish our short supper, for we had little to eat." But the alarms proved empty in this particular instance, and there appears to have been some grim joke about it all, since long after, Gardiner, writing to Robert Chapman and Thomas Hurlburt, reminded them of the fun of it. There, too, it may well be, those cheerful souls hatched what they called "their pretty pranks" during the very midnight of the Pequot war, and thither they returned from some little expedition into what seems to us the very jaws of death, laughing so heartily that four and twenty years afterward, Gardiner remembered and made note of it.

I mention this because there is so common a notion that the early Connecticut settlers nursed a habit of mind that was sombre if not morose; and that they looked out upon the

new world to which they had come through jaundiced eyes and crept about in it as though under the impending wrath of God. There is very much to lead us to believe this notion to be as false as it is common. It is quite true that these men and women must have found their life a difficult and solemn thing. The capture and awful death by torture of several of their scant company, the unremitting peril that found significant expression in the fact that even the cows sometimes came in from Cornfield Point with arrows sticking in their sides, the annual struggle with the stubborn earth and the hard winter for means of subsistence, and the disappointment of their expectation of important reinforcement from England, were circumstances little calculated to minister to carelessness of life. But they had come from home under the impulse of distinct religious and political conviction, and they proved themselves a simple, brave, God-fearing folk, with little leaning toward the use of cant, so far as we can discover, but with a very honest and cheerful determination to make the best of hard conditions. Early letters show that they had a garden at the Fort, seemingly for pleasure and adornment as well as for convenience, and that, even earlier than the date we are commemorating, they had set out a goodly store of apple and cherry trees—though the insects were making havoc with the former. But at this time most of them were poor and immediately dependent upon the labor of their hands. In turning over some unpublished manuscripts in the British Museum the other day, I found several letters from Fenwick to his English friends wherein he expresses his conviction that the settlement was never likely to return him the capital which he had invested in it. Among other things he acknowledges the receipt of "8 pairs of the finest woman's stockings," which he had sent to New Haven to be sold, as they were too fine to be put on here. By the time the church was organized he had returned to England. Lady Fenwick had died, probably during the preceding autumn, but it is likely that her two little daughters were still at the Fort, though scarcely old enough to be present at the services in the Great Hall.

Thus it must have been a fairly homogeneous company of plain people who recognized that their permanent lot was cast in the new settlement, that gathered for the solemn act of organizing a church and ordaining a minister. Concerning Thomas Hooker of Hartford, who stands among the founders of New England, and James Fitch, who was that day ordained to the ministry and of whom we heard this morning, I need say nothing. But you will let me introduce to you Lieut. William Pratt, who had already settled six or eight miles to the north of the Fort, and who with his neighbors in their fortified houses formed the nucleus of Centrebrook and Essex. He was prominent in church and town affairs.

There, too, was Captain Robert Chapman, with his wife, Anna Bliss. He had come to Saybrook when but eighteen or nineteen years of age with Lion Gardiner, and for half a century the story of his life is the history of the settlement. He helped to build and fortify the Fort; with Gardiner he marked the town boundaries; he assisted in organizing the church; forty-three times he represented the town in the General Court, and nine times he was chosen Governor's assistant; while to him and Mr. Buckingham belongs the credit of thwarting Sir Edmund Andros in his attempt to gain possession of the Fort. It is worthy of note that, in connection with his will and that of one of his sons, there appear the familiar names of Abraham Chalker, Stephen Chalker, and George Denison.

Side by side with these should be set Lieut. William Bushnell, who was from the first an important factor in the life of church and town. According to tradition, he built the first meeting-house, and records prove that with his son he built the second. He also received on one occasion six shillings for mending the drum which served to call the people together on Sundays and town-meeting days; and again ten shillings six-pence for making pikes, presumably for the eight soldiers who flanked the meeting-house door. To him and his wife, Rebecca Chapman Bushnell, were born a family of boys, who sent down to posterity such men as Dr. Horace Bushnell, the theologian, Cornelius Stanton Bushnell, whose connection

with the inventor Erricson made the construction of the Monitor possible, and the Rev. Professor Samuel Hart.

It is probable, moreover, though not absolutely certain, that Richard Bushnell, the ancestor of our honored guest, the Governor of Ohio, was present and participated in the organization.

There, too, was Thomas Leffingwell, the ancestor of Judge Nathaniel Shipman of Hartford. He was an ensign at the Fort during the Pequot war, and his daring exploit in taking a canoe filled with provisions to the relief of Uncas when besieged by the Narragansetts at Shattuck's Point, just below Norwich, forms one of the most romantic incidents in the early story of the settlement.

Time fails me to speak of others as I would fain do. Yet I must not forget Deacon Francis Bushnell, who united with the church soon after its organization. Through the line of his sons he became the ancestor of the family that has played so prominent and honorable a part in Saybrook affairs during the present century ; while among the descendants in the line of his daughters, were the Rev. Samuel Johnson, President of King's College ; William Samuel Johnson, first President of Columbia College ; the late Chief Justice Hosmer ; and James B. Hosmer, Esq., the benefactor of Hartford Theological Seminary.

Nor ought I to neglect Mrs. Thomas Lee, whose husband had died of small-pox on the voyage from England, leaving her with three children. Of these, one daughter married Samuel Hyde at Saybrook in 1659, and became the progenitress of many notabilities, including the present President of the United States.

But since any list, however long drawn out, must yet remain incomplete, I had best stop here, mentioning only the names of Thomas Adgate, William Lord, Thomas Bliss, Robert Lay, Lieut. Thomas Tracy, and their wives, while Matthew Griswold, William Parker, and Reynold Marvin were probably, though not certainly, present. It is a roll of unpretentious but wholly honorable names. And if to-day we were to begin life again, choosing, as Dr. Holmes used to

say every man ought to choose, his own grandparents, I, for one, know of none to whom I would more gladly trace my ancestry. It may not be amiss, however, while we honor these memories and congratulate ourselves upon our heritage, to recall those old lines from "Young's Night Thoughts," which I suppose no one reads to-day :

" They that on glorious ancestors enlarge,
Produce their debt instead of their discharge."



THE FIRST CHURCH OF NORWICH.

(ORGANIZED FROM THIS CHURCH IN 1660.)

BY REV. CHAS. A. NORTHROP, PASTOR.

Venerable Mother :

The circumstances which led to the founding of Norwich, if not "imperious" were certainly attractive enough. Promising as Saybrook was, it was not as *we* think, the land of promise. Our Moses (yours and ours), Major Mason, had aforetime learned and seen that the land of Mohegan was a land of brooks and mountains, well watered and fertile ; a land which the Lord our God seemed to smile upon ; and he had Joshua for his minister. Him, therefore, he took, the holy warrior with the sword of the Spirit ever girt on his thigh, the revered James Fitch, and with them went, according to the monumental truth cut into the tablet that still marks the minister's grave,— "the greater part of his church."

I am here to-day, with all the gray hairs I can command, a representative of that colony, to recall and recount to you the five points in the history of your first-born which you

may be most interested to know. I want to speak, in the briefest way consistent with clearness, of: I. The Proprietors; II. Their Incoming; III. Their Ongoing; IV. Their Outgoing; V. Their Legacy.

I. The Proprietors were men in the prime of life. Samuel Hyde was 23; Simon Huntington, 31; John Birchard, 32; John Olmstead and John Post, 34; Thomas Leffingwell and James Fitch, 38; Thomas Adgate, 40; Thomas Tracy, 50; Hugh Calkins and John Mason, 60. The character of the men you sent us was the chief cause of the peace and prosperity that have been ours from the first. Fitch was learned, zealous, beloved by Englishmen and Indians. Mason was stern, self-reliant, honorable and honored. Hyde and Huntington and Leffingwell and Tracy were of good stock. Adgate, our Melchizedec, "without father or mother, without beginning of days," so far as it is *known*, but whose years did have an end after numbering eighty-seven, came to us deacon, beginning, with that all-around Welshman, Hugh Calkins, that somewhat remarkable succession of deacons in our church, so largely monopolized by men of the Huntington name. The Adgates, father and son, served as deacons eighty-nine years. Seven Huntingtons have held the diaconate 201 out of 236 years, while others of the same name have been progenitors of like successions in other churches.

The founders of Norwich were men of good family and of good principles; from the respectable middle classes of England, with a dash or two of aristocracy; capable and diligent in business; in comfortable circumstances. They came to work. They were wheelwrights, and millers, and merchants, and surveyors, and shoemakers, and brewers, and tanners, and cutlers, and stone-cutters, and carpenters, and farmers. The fact that some of them could not write their names, did not prevent them from making a name. If "Old Goodman Hide" could only make his mark in acknowledging a receipt, he did leave one son, Samuel, who, dying at the age of 40, left five sons and two daughters. These five sons had forty children, twenty-three of them sons, of whom twenty-one married and reared families. If Deacon Calkins was

obliged or preferred to write a big X for his name, he was a man of diversified talent and a wide range of information.

The departure of these men from Saybrook weakened, but did not destroy, the life of the mother church. Saybrook influence overshadowed and undergirded the new church colony for over a century, for all it would have none of the Saybrook Platform. Fitch and Woodward and Lord, serving in its ministry for 124 years, made it impossible that Norwich could forget Saybrook. Fitch, our first minister, was your first. Woodward was a scribe of the Saybrook Synod. The year before Fitch died, a blue-eyed boy was born in Saybrook, called Benjamin, "the son of my right hand," who afterwards became to the new colony what his name implied, acting as a mediator more than once in the church, divided and distressed over Woodward's Saybrook Platform proclivities and over the New Light excitement of a few years later. Dr. Benjamin Lord brought peace in his day, changed a Marah and a Meribah into a Salem, and deepened our affection for mother Saybrook. Interchange by marriage and mutual acquaintance appropriately kept alive your proprietary rights to loving remembrance and loyal affection. Dr. Lord, himself, was a nephew of the first child born in the new settlement,—Elizabeth Hyde.

I might add, also, that as our third pastor was born in Saybrook, so was the third pastor of the Second Society of Norwich (now Franklin),—Dr. Samuel Nott (1754-1852). Two years before Dr. Lord was ordered home, Dr. Nott was ordained (1782) at Franklin, and continued his ministry until 1852. So that out of Saybrook has come a healing ministry of almost 200 years.

2. Their Incoming. They came not as conquerors, but as purchasers. The nine-mile square which they bought of the Mohegan sachems they paid for. They allotted the land and proceeded to occupy it. They came by families,—after due preparation. So busy were they in moving and improving, that they neglected to do and record many things which we of to-day would gladly know. About the only certainty of these early days is that they came. They did not know, them-

selves, a little later, where their possessions lay. They were not adventurers, and so had few quarrels. They were men with families, many of them. There were more children than parents in the new colony. The two leaders had given hostages to fortune to the value of thirteen children between them,—afterwards increased to twenty-one.

There was order and organization. Soon after their coming, they, along with others, "were incorporated into a Religious Society and Church-State." Their state was meant to be Christian. Their church was in and for society. It mattered not whether they said church or society. They meant the same thing. The three primary, fundamental social organizations were all here,—Family, Church, State.

For sixty years, town and church affairs were recorded together. After that, the church records were called, "Town Plot Society Records." The town clerk was generally the church clerk.

3. Their Ongoing. My thought will carry us only to the close of Dr. Lord's life, 1784,—one hundred and twenty-four years after the settlement.

Statewise. Coming in as planters, both of the soil and the new church-state, they, in general, led quiet and peaceable lives, with some godliness and much honesty. They were at peace with the Indians, singularly free from surprises and massacres such as befell other settlements in New England. They held offices, and held on to them. They believed in Civil Service Reform. They seem to have had good men in office, and they kept them in. For eighty years the town offices were limited to the families of the first proprietors. John Birchard was town clerk for eighteen years, probably with a Saybrook experience behind him; Richard Bushnell, for thirty years. Six generations of Huntingtons held the town clerkship for one hundred and fifty-two years (1678-1830)—with the single exception of one year, and then a Tracy got it (Samuel Tracy, 1770). They re-elected again and again their deputies to the General Court. Richard Bushnell, Deacon Adgate's step-son, who went to Norwich, a boy of eight years, was a phenomenon in this and many

other respects. He served thirty-eight sessions in the General Court, and seems to have been always in some public office. He was townsman, and constable, and schoolmaster; sergeant, lieutenant and captain of the train band, town agent, justice of the peace, clerk and Speaker of the House, for many years. He is living to-day—Richard Bushnell, of Norwich, still holding public office.

Laborious and frugal, the proprietors bequeathed property. Homesteads remained in the family for nearly a hundred years. The second generation were fairly well to do. They were alive to trade. At Dr. Lord's death (1784) twenty business enterprises, with Col. Christopher Leffingwell as versatile chief, were in operation around the town plot. They opened up the way to the "Landing," and began to go down to the sea in ships.

Nor were they less patriotic. The same Col. Leffingwell, who excelled as a merchant and manufacturer, was also chief among the Revolutionary Committee of Correspondence in 1775, and shared with the Huntingtons the admiration of his town, and the thanks of his country for his distinguished military services.

As to their ongoings in the matter of marriage and offspring, the record of "Old Goodman Hide" before mentioned, was not very exceptional. The proprietors and their early descendants, while not polygamists, had generally two wives, sometimes three, rarely four. Widows remarried then as now, without exciting much remark. The interlacing, twisting, and double twisting of family lines made a cord which could not easily be broken. Each man's neighbor was his relative. They lived to a good old age, and saw their children's children, and peace upon the new Israel. Of the first proprietors, when they died, Thomas Leffingwell was 92; Dea. Calkins, 90; Dea. Adgate, 87; Thomas Bingham, 88; James Fitch, 80; Simon Huntington, 77; Richard Bushnell and Thomas Tracy, 75; John Birchard, 72; John Mason, 72.

To learning they gave little heed. The early schools were few and of short terms. In 1700 Norwich was indicted by

the courts "for want of a school to instruct children." Just after Dr. Lord's death, the real educational movement began, which has in these late days culminated in Norwich's justly admired system of schools.

Churchwise. These men and citizens were also church men. Ecclesiastical interests were always dear. They built a church, and then another, and another, and another, and we of to-day are worshiping in *another*, which has served us ninety-five years.

For many years, the church on the hill was the only meeting-house in the nine-mile square. The second society (Franklin) was not formed until 1718. Mr. Fitch's parish covered the nine-mile square, and parts of Windham and Canterbury. At Dr. Lord's death, there were eight Congregational Churches, five separate churches, and one Episcopal Church in the same territory.

Ecclesiastical polity was also dear to our fathers. A certain marked jealousy of external authority has characterized the church from the first. It inherited from its minister and first pastor, a feeling toward those that are without, like to that which led, at the Saybrook ordination of Mr. Fitch, to the imposition of hands by a presbytery of the church, rather than by the young pastor's ecclesiastical instructors, Messrs. Hooker and Stone. Our second pastor, because an advocate of the Saybrook Platform, which more than squinted at ecclesiastical oversight, could not be a comforter, and there was no peace until Woodward left. The ordination of Dr. Lord furnished an occasion for the church to explicitly renounce the Saybrook Platform as their code of faith, and about that time the church set forth a statement of the "Principles and Polity of Congregationalism," which has been printed in all its successive manuals, the first section of which, as to "the power of the church," contains extracts from the Cambridge Platform of 1648.

As to religious life, it must be remembered that the years 1660-1740 were years of spiritual declension in New England. The half-way covenant, which the Norwich church adopted, was worse than the Saybrook Platform, which it would not

adopt; and so the growth of the church in members and spiritual strength was hampered. It mattered little that the same families that for eighty years had ruled the little community in civil affairs, were getting their children baptized, and they in turn were bringing theirs to the altar. It did not mean sacrifice. The broken heart and contrite spirit were wanting.

Mr. Fitch's successor found a church of thirty-five members. When Dr. Lord came (1717), the church numbered sixty. Three hundred and thirty were added during the next half century. Dr. Lord was friendly to revivals. Twenty years before the great awakening, his own church was blessed with a work of grace, and quickened spiritual interest along the years prepared the way for greater results when Edwards began and Whitfield and others continued the work that stirred, and sifted, and separated, and united the New England churches. New London County was a hot-bed of "New Light" excitement. Norwich seems to have been the storm-center of the movement. The storm passed. The air cleared. The influence, on the whole, was good. Spiritual and ecclesiastical freedom, and the reality of conversion as compared with the vagueness of "owning the covenant," were the lasting fruits. It was the beginning of the disestablishment of the State Church. The voluntary system came in as Dr. Lord passed away, and cleared the ground for the larger exercise of the missionary activity which the church inherited from its first pastor. The touch of John Eliot in old England, seems to have been upon Pastor Fitch in New England. Fitch sowed to the Mohegans, and reaped Lamson Occum and Wheelock's Indian School at Lebanon. Out of that school came Samuel Kirkland, and sowed to the Oneidas for nearly half a century, and gave a son to the presidency of Harvard (J. T. Kirkland, D. D., LL. D., 1810-28). And when the modern missionary movement sprang up, it found most fertile soil along the Thames and the Yantic.

4. Their Outgoing. They met in Norwich only to stay awhile, and then they moved outward and onward. The

Leaders set the pace. Mason's sons, most of them, settled beyond the nine-mile square. From Stonington to Lebanon they were found. A widow of his grandson, Daniel, became, by way of Haddam influences, the mother of David Brainerd. Fitch's family, like a cedar of Lebanon, sent out lateral branches from its Lebanon home, and spanned the stretch from Montville to Pomfret. The Adgates and Calkinses took an early flight. The Backuses sent forth Rev. Isaac, the separatist; Rev. Charles, the wisest man whom Dr. Dwight knew; Rev. Azel, the first president of Hamilton College, and James, the surveyor of Marietta: and the name of William W. survives in the magnificent hospital erected near the first landing place of the fathers. The Huntingtons were everywhere, from the first. Their line went out unto all the earth, their words to the ends of the world. Dea. Christopher, the first son born in the new settlement, became grandfather to Dr. Wheelock, first president of Dartmouth College. His brother John's daughter, Martha, became ancestress of U. S. Grant. Baby Elizabeth Hyde, the first daughter of the settlement, became ancestress of two and one-third octavo pages of distinguished men and women, as recorded in the "Norwich Jubilee," from the lips of Chancellor Walworth. The Leffingwells remained, for the most part, within the bounds of the original purchase. Their name survives in a district called Leffingwell-town.

The coming of peace after the Revolution, the opening up of roads and other means of communication, the beginning of newspapers, post-offices, and cities,—all these served to quicken the outflowing tide, just as this record stops.

5. Their Legacy. They left what are now five towns, and parts of two others,—all pieces of the nine-mile square, viz.: Bozrah, Franklin, Lisbon, Sprague, Norwich, Griswold, Preston, while Lebanon, Windham, Mansfield, Canterbury and Plainfield, drew a large part of their first settlers from the Norwich colony. Along the Yantic and Shetucket, and Quinebaug, they built their homes, and built them into the social, and civil, and religious life of the community.

They left moral influences—thrift, and neighborly kindness, and order, and intelligence, and patriotism were wrought into the life of their descendants.

They left religious influences—churches of their own order commanded the hill-tops of the new towns, and the lives of the dwellers between. Other churches of our common Lord were springing up here and there. Respect and love for the church was a growing seed, which, after the awakening, began to put forth fruit. The Revolutionary War stunted, but did not starve it. The revival at the opening of this century repaired it.

They left good men, who entered into their labors, and inviting fields for others to enter, and though now the roll of the old First Church of Norwich contains the name of no Adgate, or Calkins, or Tracy, or Leffingwell, or Post, or Olmstead, the names of Backus, and Bingham, and Birchard, and Huntington, and Hyde, do appear, the Hydes predominating in numbers as aforetime.

To-day, as at the first, most of the heads of families are farmers or wage earners. It takes more to go around than it used to. Our first three pastors covered one hundred and twenty-four years. Our last six cover one hundred and twelve years. We shall never have another Benjamin Lord, ministering sixty-seven years. For awhile the length of ministerial service shortened—Strong, 56 years; Arms, 46; Everest, 7; Scofield, 2. Of late the tide has turned. Weitzel, 10; Northrop, 11, may or may not be ominous for good. But we cannot forget the earlier days. Bimonthly we celebrate the Lord's Supper with cups that were in use in Dr. Lord's day in the church on the hill (1722); and this address might have been read to you from between the covers of Dr. Lord's sermon case. If you will not misunderstand us, we may add that we shall never forget the rock from which we were hewn, nor the hole of the pit from which we were digged.

A plain substantial monument stands on the site of the old first burying-ground of the Norwich Colony. It bears on its base the name Mason, while on the four sides of the shaft are

cut the names of those who were associated with him in the founding of Norwich. There are thirty-eight names. It has stood there less than thirty-eight years. It was the outgrowth of our bi-centennial in 1859. With our revived and reviving interest in the ancient times, our children are beginning to say unto us: "What mean ye by this stone?" and we are learning how to tell them the story which has been, in part, just told.

We have in mind a worthier memorial of the Saybrook-Norwich men of 1660; a memorial which we expect to erect on the Green in 1959, when we trust you will be present with us to help us worthily celebrate the 300th birthday anniversary of your first-born child.



CONNECTICUT EMIGRATION TO OHIO AND ITS RESULTS

HON. ASA S. BUSHNELL, GOVERNOR OF OHIO.

NOTE.—Gov. Bushnell is a descendant of Richard Bushnell, the youngest of the three Bushnell brothers, who were prominent in the early history of this church and town.

Mr. Chairman, Ladies and Gentlemen, Friends :

I am profoundly grateful for the privilege I enjoy of meeting with you here on this most auspicious occasion,—grateful to your committee of arrangements for inviting me, and grateful to a kind Providence for giving me health and strength to make the journey, and for so arranging affairs of state as that official duties were not permitted to interfere with my taking part with you in the exercises of this most interesting celebration of the two hundred and fiftieth anniversary of the founding of this First Church in this good old

town of Saybrook. In the days when our ancestors worshipped here, it would have required a pilgrimage of several weeks to have reached the settlement from whence I come; but now, with the modern conveniences of travel, but little more than twenty-four hours is required to cover the space; and I assure you, even if the occasion were less deserving, I would travel a distance requiring much more time to meet a gathering like this, and esteem it only pleasure. In the olden time it was customary on occasions for thanksgiving and rejoicing for the children to come home and gather round the hearthstone, and there, with the parents, join in prayers of thanksgiving and songs of praise. And believing and glorying in this custom of my forefathers, I deem it fitting that Ohio, the daughter of this grand old commonwealth of Connecticut, should, in this day of your rejoicing for the blessings of the Church, come home, and around the altar of this First Church join with you in praising Father, Son and Holy Ghost; and for that purpose, my brethren, I am here to-day; as Chief Executive of the great State of Ohio, I bring you most cordial greetings and messages of love and peace.

I have been asked to say a few words in reference to Connecticut emigration to Ohio and its results. The subject is one of great interest, and I might say almost inexhaustible; but I will be brief and touch upon a few only of the most important events connected with my subject.

On the first of January, 1788, there left Hartford a company of about twenty-five citizens under Gen. Rufus Putnam to meet a like number of hardy pioneers from Massachusetts bound for the Northwest Territory, which had left Danvers under the supervision of Major Halfield White, at Simrall's Ferry, a point on the Youghiogheny thirty miles below where Pittsburgh now stands, and from there to proceed to the mouth of the Muskingum, in which was then the Northwest Territory. Their journey over the mountains where the foot of the white man never trod before, their dangerous and painful marches through almost impassable snows, have scarcely a parallel in American history.

The two parties met at Simrall's Ferry and proceeded down the Ohio to the mouth of the Muskingum. They built a boat forty-five feet long and fifteen feet wide, strong, bullet-proof, and, true to the memory of their forefathers, named it the Mayflower. She was launched on the second day of April; with Captain Jonathan Devol in command, they started on their journey. On the 7th of April, 1788, they landed in the rain at the mouth of the Muskingum River, and thus the foundations of Ohio were laid. It has always been a source of pride to me that one of that band of pioneers who left the village which has since become your beautiful city of Hartford, was my great uncle, Daniel Bushnell, and I congratulate myself that I to this extent aided in the settlement of Ohio, and that the name has been an honored one in that new commonwealth as well as in this grand old State of Connecticut.

The settlers who landed at Marietta at the mouth of the Muskingum on that seventh day of April, 1788, were conscientious people and brought with them industry and knowledge, religion and government. They were the proper pioneers of that great State. The directors of the company requested the settlers to pay as early attention as possible to the education of the youth, and among the first enterprises of the pioneers was a library. Such were the spirits that founded Ohio.

“ Fresh from the Revolution's fire
They came to hew the Empire's way
Through trackless wastes, and to inspire
The sunlight of young Freedom's day.”

And they founded a peerless State, after which came four others, all standing resplendent as the stars on the blue field of our country's flag—that grand old banner our grandsires lifted up and our fathers bore through many a battle's tempest—what God has woven in his loom let no man rend in twain.

These brave men and women, still filled with the courage of '76, were equal to the task before them. They felled the

trees of the forests and built their homes. They endured hardships that only men and women would be willing to suffer for the sake of conscience, homes and liberty. Many of them were personal friends of Washington, and in a letter written the same year he said of them, "No colony in America was ever settled under such favorable auspices as that which has just been commenced at the mouth of the Muskingum. I know many of the settlers personally, and there were never men better calculated to promote the welfare of such a community. If I were a young man just beginning life, or had a family to make provision for, I know of no country where I should rather fix my habitation."

The first laws of the colony were made by the resident Directors, and were published by being posted on a beech tree. It stands as a credit to the good name of the early settlers, that during the period from the time of their landing until the arrival of Gov. St. Clair, the first and only Governor of the Territory of the Northwest, but one dispute among them is recorded, and that was settled without the intervention of law. Afterward judges were appointed of good sense and character, and they composed the legislative council of the Governor. Major-Gen. Samuel Holden Parsons, of Connecticut, was the first Chief Justice.

Eight years later, in the interests of the Connecticut Land Company, a business combination of hopeful New Englanders, who purchased from their State land on the south shore of Lake Erie, known as New Connecticut, or the Western Reserve, Moses Cleveland, at the head of a band of pioneers, left their homes in June, 1796, for New Connecticut. The management of affairs was left to Moses Cleveland, lawyer, law-maker, soldier, a sturdy, faithful, well-disposed New Englander, a man of whom Hon. C. Rice has said: "He was of few words and prompt action." His firmness and honesty were the outgrowth of Puritanism, and as rigid as it was pure.

This band of pioneers for the Western Reserve experienced hardships by the way, but they arrived safely at Buffalo Creek and landed at the terminus of an Indian trail. They

mounted the hill, and on the 22d day of July the first stone in the foundation of the city of Cleveland was laid. From modern Cleveland to Moses Cleveland seems a long step, but that builder of cities himself prophesied what has been long since fulfilled. Upon his return from the valley of Cuyahoga in the fall of 1796, he said to the grandmother of Judge Rufus P. Spaulding, "While I was in New Connecticut, I laid out a town on the bank of Lake Erie which was called by my name, and I believe the child is now born that may live to see a place as large as old Windham."

The direct work of Moses Cleveland, in connection with the founding of the city of Cleveland, may be briefly stated. He was one of the moving spirits in the Connecticut Land Company that purchased these lands for settlement. He safely led the first surveying expedition from Connecticut to the Western Reserve. He made a compact with the Indians, and with a great deal of diplomacy and a small sum of money secured to the settlers of the Reserve a place the value of which cannot be estimated. He selected the site of the city of Cleveland, and superintended the laying out of its main points. He led his expedition safely home, and resigned the honors and authority of the future to others. He doubtless had a good share of influence with the directors of the Land Company in persuading them to continue the work which he had commenced. The early settlers, the men who laid the foundations of the present magnificent city of Cleveland, with the instinct of home-making and home-building, which is so strong in the Anglo-Saxon race, pushed their enterprise forward with true Yankee grit, and here in the wilds of this new country these hardy pioneers did not forget their former homes and the names of the towns they loved in the grand old State from whence they came, and we have to-day in the portion of our State that then comprised New Connecticut, the towns of Saybrook—namesake of this beautiful and historic town of yours; New Lyme, daughter of Old Lyme, your near neighbor; Hartford—named for the chief city of your State, and these towns, proud of their origin, are

pushing forward and are among the most enterprising and promising towns in that section of our State.

Gideon G. Garner, Postmaster-General of the United States, with a little party of friends, down by the bank of the lake in the village of Cleveland, in 1805, uttered the following words: "In fifty years an extensive city will occupy these grounds and vessels will sail directly into the Atlantic Ocean." How well this prophecy was fulfilled. I have but to state that in 1858 a vessel was sent from Cleveland harbor with a store of grain and lumber. It made its way by the Welland Canal, the St. Lawrence River, across to England and back with a cargo of iron, salt and crockery ware. Seven years after the founding of this city of New Connecticut by Moses Cleveland, Ohio, the first State formed out of the Northwest Territory, was admitted to the Union, and the act of Congress admitting her to the Union was as great in its results and abundant fruition as perhaps any act of the American Congress.

This is a brief mention of Connecticut's emigration to Ohio. The results are too great and far-reaching to be described or even enumerated in the time allotted me; but I may speak of a few of them. First, it was the founding of a great free State in the very heart of the Nation, a State of five times the area and now five times the population of the Mother State; and besides this nearly a million of her children now have their homes in States west of her boundaries. It gave to the Nation a State the patriotism and loyalty of which has been equal to any other in every struggle. One-eighth of the great army that fought for the preservation of the Union and the honor of the flag from '61 to '65 was from Ohio. The heroic character of her sons and daughters, signally shown by the eminent leaders she has produced in every department, will remain an imperishable inspiration; and the heroic and honorable character of these sons and daughters came from the noble character of their ancestors—the early settlers from Connecticut. Another result of the emigration from Connecticut to Ohio was the founding of a State on the great highway over which the commerce and travel of the nation

must flow, giving her people opportunity to mingle for interchange and broadening of ideas. Her soil of the richest, and no one industry predominating to give her citizens a one-sided development—agriculture, manufacture, mining and commerce are so equally divided, that she may be said to be the most evenly balanced State in the Union; and to this should be added, prominence in education. The establishment of schools early engaged the attention of the pioneers from Connecticut, and by them was laid the foundation of that immense structure—the school system of Ohio, which is second to none in our land and in many features leading all others. There are now about 25,000 teachers and 700,000 pupils engaged in the educational institutions of our State. The large number of colleges, cheap and accessible everywhere, have given multitudes the prime requisite of the higher education, which is mental discipline and the use of the instruments of knowledge. In instructors in learning, Ohio has produced a host, and to-day, in the department of religion, she shows an unsurpassed spirit of Christian enterprise and self-sacrifice, leading all the States in the number of missionaries to heathen lands.

These are results of Connecticut emigration to Ohio, and, in addition, that emigration was the establishment of the first settlement in the Northwest Territory, from which in a little more than a hundred years has grown five of the grandest commonwealths of the nation.

That Ohio is as great as she is, is because she was born great, and the people of Connecticut, of the present, have a right to be proud of the part their ancestors took in founding the settlement of that now magnificent commonwealth.

Connecticut, which has been so prominent in all great affairs of state, has been none the less so in matters of church. The Episcopal Church, of which I am now a member (though formerly a Congregationalist, and probably should still have been except for the influence of the better part of the family), looks back with gratitude and thankful heart to the beginning of her American Historic Episcopate upon the soil of grand old Connecticut, where, after the Revolutionary War, the

ministers and people of her fold were discouraged and separated by three thousand miles of water from the See City of the Bishop of London. In vain did she beg of the English fathers to give her a bishop of her own, and finally, after the Rev. Samuel Seabury had been elected by the church people in Connecticut as their bishop, and had gone to England for consecration and been refused, he turned to the Episcopal Church in Scotland and obtained the boon so earnestly desired, and on November 14, 1784, at Aberdeen, Scotland, by three Scottish bishops, the succession was obtained for the long-suffering, patient and patriotic American Episcopalians, by the prayers and perseverance of our stanch old brothers in Connecticut; and thus was your grand old State instrumental in founding permanently on the soil of America this great Protestant denomination. Truly may it be said of this goodly commonwealth :

She lives for every cause that lacks assistance,
For every wrong that needs resistance,
For the future in the distance,
And the good that she can do.

And now, Ohio, first-born of the Sisterhood of the Northwest, with her glorious history and unparalleled record of great ones—warrior and statesmen—given the nation, comes to greet you, and with pride acknowledges her parentage, and devoutly asks that blessings abundant may rest upon the mother that gave her birth, and peace and plenty abide with her alway.



THE FIRST CHURCH OF OLD LYME.

(ORGANIZED FROM THIS CHURCH IN 1693.)

BY REV. ARTHUR SHIRLEY, PASTOR.

The church in Old Lyme joins heartily in the congratulations extended to the church in Old Saybrook on this auspicious occasion. We are separated from you by the silvery stream of the Connecticut River, but we are joined to you by bands of steel. The founders of our church pushed over into the eastern wilderness, but they erected their meeting-house on the brow of a hill from which they could look and listen and watch over their brothers on this side with friendly interest. And at the present time, when, through the Sabbath stillness or the quiet evening air, the church-bell of Saybrook sends it melodious tones abroad, the people across the river often gather with you in spirit, for the Sunday service or the week-day conference. We went out from you, not because we were not of you, but simply as the growing birdlings leave the nest when it becomes full to overflowing.

Those two forces which hold the celestial spheres in their orbits—the centrifugal and the centripetal—have been accepted as the governing principles of the Congregational polity—Independence and Fellowship—and they are remarkably illustrated in our colonial history. It is surprising how soon the New England colonists felt crowded. Hooker and the church at Newtown petitioned for leave to remove to Connecticut in 1634, on account of want of pasturage for their cattle; “and it was alleged by Mr. Hooker as a fundamental error that the towns were set so near to each other.” It was only ten years after the landing at Plymouth Rock that the Pilgrims began to spread abroad from Burial Hill and Leyden Street. Capt. Miles Standish and his lieutenant, John Alden,

Elder Brewster and his sons, and Winslow and his brothers, crossed over the bay to Captain's Hill and built cottages in Duxbury and Marshfield. On the spot where John Alden built, his children of the eighth generation are living to-day. The departure of these leading men was naturally disheartening to their old comrade, Gov. Bradford, and those who stayed by him in the old home; they thought the population all too small at best, and it was enacted by the "Court of the People" that those colonists who should build houses outside the town limits, for the convenience of grazing or farming, should return to town at the beginning of winter, and should abide there until spring; also, that they should, week by week, come into town to attend divine service on the Lord's Day.

There is something very pathetic in this effort of the lonely Plymouth remnant to hold on to the fellowship of their swarming brethren; but new communities must make their own laws and live their own lives, and fellowship must result not from arbitrary legislation, but from common sympathies and mutual helpfulness. The military experience of Miles Standish, the spiritual wisdom of Elder Brewster, the political sagacity of Winslow, would be at the service of Gov. Bradford, not because Plymouth so enacted, but because they were brothers all, of a common faith and purpose.

So with our forefathers at the mouth of the Connecticut River. They had hardly settled down in Saybrook before they felt the need of more elbow room. Perhaps this feeling was intensified by the severe pinching which they received in 1636-7; during that winter (as your historian related this morning), the Pequots kept them practically besieged on the Point, behind their palisade of twelve foot high tree trunks. Our fathers had come to a large country, and they had large ideas on the land question. It is not strange, therefore, that they soon swarmed across the river; and while Capt. Mason and Pastor Fitch and other important personages founded the church and town of Norwich, the Griswolds and other families founded the town and church of Lyme. No doubt these people over the river often came back at first to Saybrook to church—

for it was more than twenty-seven years after they organized the town before they organized the church, although Moses Noyes was their acting pastor throughout that period; and an interesting token of love for the mother church is the silver communion-cup presented to the Saybrook church by the first Matthew Griswold, marked with his name, and still, I believe, preserved.

So far as I am informed, there have always been harmonious and friendly relations between the two churches. When Yale College was organized, the pastor of the Lyme church, though a Harvard graduate, gave his approval and assistance (he was one of the trustees of the original Collegiate School), and, of the ten pastors which the Lyme church has since had, eight have been graduates of Yale College. (I hardly think the mother church, herself, can have been more faithful to this collegiate offspring.) When the Saybrook Platform was adopted, the pastor of the Lyme church was present as a delegate, and his brother, James Noyes, of Stonington, was one of the moderators of the Synod. We can hardly claim that we are at present giving conscientious adherence to all the points of the Saybrook Platform, but if we have wandered from it, it has been in sisterly companionship with the elder church.

I was pleased to note recently on our church records, a gratifying instance of fellowship which included the church at Norwich as well as the churches at Saybrook and Lyme. Under date of 1814, October 15, it is recorded that Dea. Robert Ely, of Saybrook, and Sarah Fanning, of Norwich, were married at Lyme by Rev. Lathrop Rockwell. There is still a parsonage at Old Lyme, where any deacon or other good man from Saybrook, who desires to strengthen the old ties by taking to himself a wife from the good people of Norwich, will be heartily welcome, and will be able to have the matrimonial knot securely tied. I learn also from our church records that there were formerly many weddings between Saybrook and Lyme parties. These cannot have become infrequent of late years on account of failure of material; for we have still in Old Lyme a fair supply of as lovely young ladies as can

anywhere be found. In the future, as in the past, we hope to be bound together by all the ties of fraternal fellowship. (The graceful ornamentation of this church to-day is very suggestive of weddings.)

We trust that the Old Lyme church will not be deemed unworthy to stand with you to-day in this time of congratulations and rejoicings. Emulous of your worthy example, we have tried for more than two hundred years to hold forth the word of life and to adapt it to the ever-varying needs of the community. At the time of the great awakening of 1740, when the Church of Christ in this new land was passing through a critical period, when James Davenport made to the Old Saybrook church the fierce visit so vividly described in the excellent historical discourse of this morning, the pastor of the church in Lyme was Rev. Jonathan Parsons, who did an important work in the commonwealth as well as in the town, and whose remains now lie buried side by side with those of his friend Whitefield, in the church at Newburyport.

During the trying period of the French and Indian Wars and the American Revolution, while Mr. Hart was performing so faithful service here, the church in Lyme was served by Rev. Stephen Johnson, a loved pastor of the church and a valued inspirer and counselor of leaders in the American Revolution. And when the War of the Rebellion tried men's souls, the last of the life-long pastors of the Lyme church, Rev. D. S. Brainerd, stood faithfully at his post and uttered no uncertain sound. We think we can modestly, but gratefully, say of the Lyme pastors, as your historian says of the Saybrook pastors, that they have all been men of God, devoted to the work of the ministry. I presume it has always been true, as it certainly is true to a very gratifying degree to-day, that the pastor of each church is made welcome in the pulpit of the other church, and is made to feel at home among the people. There is an especially hearty and affectionate fellowship between the churches in Old Saybrook and Old Lyme; and we gladly and gratefully acknowledge our indebtedness to you for help in the day of beginnings, and for sweet counsel that we have taken together through the centuries.

One of the striking features of the church edifice in Old Lyme, is the tall and graceful steeple, which is seen from so many points, often unexpectedly, as one skims along the railroad, or climbs the hills, or sails the Sound, lifting its white finger, slender, but steady, toward the deep blue of the over-arching sky. It suggests the spire of Salisbury Cathedral, that seems to float like a cloud, as one looks back to it over intervening hills from Stonehenge, eight miles away. That steeple is a true symbol of the great function of the Christian Church—a function which *our* churches have endeavored unitedly to fulfill in the two centuries that are gone, and which they will no doubt continue to fulfill, and help each other to fulfill, amid all the changes of many centuries yet to come—to point to heaven and lead the way.



YALE UNIVERSITY,

1702.

TIMOTHY DWIGHT, D. D., PRESIDENT OF YALE UNIVERSITY.

The subject which has been assigned to me, and on which I have been requested to say a few words in connection with your anniversary services this afternoon, is "Yale University, 1702." The name of the institution, as thus given, and the date that is added to it, seem to place the speaker, as if at the same moment, at the beginning and the end of a period of nearly two centuries, and to suggest, as of necessity for the matter of his speaking, either a historical narrative, or something of the nature of a vision and a contrast. For a historical record the limit of the brief sixth portion of an hour, which is all that you can offer me, is so insufficient as to make even the thought of it impossible. On the other hand,

the quite secondary character of the part which the institution, or myself as representing it, must have on an occasion like this, when the deepest and all-absorbing interest of every mind is resting upon the life and work of this ancient church, renders the attempt to present such a record equally inappropriate.

I can only turn my thought and yours, therefore, to what I may call a vision and contrast, and do even this but for a few moments. As I sit, day by day, in the room assigned to me on the college grounds in New Haven for the discharge of my ordinary duties, the eye of Abraham Pierson, the first Rector or President, seems always to be looking in upon me. Just outside of my window at a very little distance stands the bronze statue which commemorates him. The face is turned towards the window, and the worthy leader of the great company of these centuries, and saintly prophet and teacher of the olden time, presents himself to my mind as if he were watching the growth of the years and the work of the living men. It sometimes becomes easy to believe that the statue has received into itself the soul of him whom it represents, and that thus his very presence is near to us and among us.

If the soul be indeed there, I say to myself, what must be its thoughts? The wonderful changes of these two hundred years must, it would seem, have an impressiveness for him even greater than they can have for us; for the memory of the past is to him a living and personal remembrance as of yesterday, and the sight of to-day is as clear as the reality of present experience. I would that I might have such a vision for an hour—a vision thus gathering into itself the effort and success, the struggle and joy of all the workers, and thus bringing together the first things and the last things in the long historic development.

The wonderful changes suggest themselves in many lines of thought. But I can only offer a word which may connect itself with one of them and set you thinking for a few moments in movement along that one. In 1702, the college community consisted for an entire half year of the Rector and a single student. That student was Jacob Heminway, who

was graduated in 1704, and who afterwards became the honored pastor of the church in East Haven, where he remained for forty-three years until his death, in 1754. I have occasionally tried to picture to myself the life of the President and the student as they passed those first six months together. They must have had much kindly and sweet communion as they met in their relation as teacher and pupil, and as perchance they told each other of their thinking and their hoping when they had friendly converse in their leisure hours. If the good President was a man after the likeness of his statue, it must have been a pleasant thing to talk with him. The inspiration of his presence must have been, in itself, an educating influence. The youthful student also had, no doubt, his part in the blessing of the fellowship, and did his work in a manly way for the keeping of somewhat of the youthful spirit in his older friend. Those few months, we may well believe, were not without their results of good in the life of the two men. The Collegiate School had a genuine scholarly beginning in the meeting of their personalities.

We have grown, in two hundred years since then, out of and far beyond the Collegiate School, and into a great University, which for our country has somewhat of the venerable character of age. The President of the institution has now about him and associated with him one hundred professors and permanent instructors, and more than one hundred other teachers in all departments of learning and science. The one student has become in the progress of time—if we may use the Old Testament expression—a troop or a multitude. The personality of Jacob Heminway, as we may say, has multiplied itself into the twenty-four hundred and fifteen young men who make up the University community in this year, 1896. The brightest and most widely-unfolding vision of the future which those two scholars, the younger and the older, saw revealed before them in their most joyful hours of anticipation, could not, in 1702, bring the reality to their minds. They could only speak of possibility and promise, and encourage their hearts as they spoke. The better things provided of God for us they could not fully foresee. The

accomplishment of the promise they were not able to receive. But may not the soul of the old Rector, I say to myself in my dream or vision of him—as it enters the statue and looks through its eyes—see the whole realization to-day and find itself satisfied?

It is but a dreaming thought of the observer who stands before the bronze memorial, you may say. Be it so, it is a pleasant thought; and somewhere in the unseen sphere, though not in the seen, the first teacher and his first pupil may, indeed, have the sight of what we behold, and may know the blessing which has come to thousands of educated men from the school of the early days within whose doors they taught and learned the lesson of life.

The good President finished his work and passed to his reward only five years after that year, 1702. He saw but the first beginnings and the time of smallest results. But how calmly he seems to look forth now upon the scene of to-day, as if this were what was in his prayer and his hope! Jacob Heminway, on the other hand, lived for more than half a century after that season when he was the only student of the new Collegiate School, and he may well have seen, in his latest year, the rising walls of what is now our oldest college building. This building thus seems to unite us with the earliest days, in some real sense, through him, although in itself it belongs to the second half of the first century of the college history and was antedated, by many years, by the first college building erected in New Haven which had already been removed.

The uniting with the earliest days, thus mentioned, suggests the thought of the continuity of influence; and in my vision, if I may call it so, I cannot help picturing before my mind the old life of Rector Pierson and Jacob Heminway as prolonging and perpetuating itself in all the teachers and students who have followed them. The happy spirit of brotherhood which so strikingly and even proverbially has characterized the membership of our University; the friendly sentiment which instructors have cherished towards pupils, and pupils towards instructors; the free interchange of thought on all

questions of highest interest, and the honest search for truth, with no fears of its safety and triumph; these things and others which mark the mind and spirit of our University are surely not the growth of this year or this decade of years. They have belonged to the institution as long as the oldest of us can remember, and they reach, in the fullness of their reality, far beyond our memory. Was not the beginning of them contemporaneous with the earliest days of the life of the Collegiate School? Was not the seed that was planted a seed which carried within itself the forces for all the growth and the fruitage? And so I ask myself whether the origin of all may not have been in those friendly meetings and talkings of the President and his one student in 1702, when they spoke with one another so freely and so lovingly about learning and truth and religion and man and God—both of them believing in the light and trustful for the future. No wonder that the eye looks forth from the bronzed memorial of the President so calmly and benignantly, and that the old building has ever centered in itself, for the student life within it, its measure of the influences which have come from the past, and have wrought in the lives of successive generations for the growth of true manhood.

Those old meetings of the Rector and the young man, which were the first things in the college history if we think of the true academic life, took place in the old town of Killingworth. The College itself, however, in its legal and authorized existence as we may say, was not there. It was in this town, the anniversary of whose ancient church is celebrated to-day.

The two towns were farther apart in those days than they are in this era of steam and electricity, but they were even then only separated by a moderate distance. The journey from the one to the other was a comparatively easy one. If it was longer in time as contrasted with the present possibilities, there was opportunity for pleasant meditation for the solitary traveler as he slowly moved along his way, or for friendly and intelligent talk on interesting themes for the two or three who might perchance have the fortune to go in company. To these men of whom we have spoken the

country road must have been familiar, and as they went from the pastor and rector's home to this home appointed for the College, the plans and thoughts concerning its welfare must have been prominent in their minds.

The worthy President certainly came hither for the great season and service of the year as we should now call it—the annual Commencement; and I suppose that Jacob Heminway, who had drawn to himself, if I may so express it, two worthy classmates before the closing of his first college year, received his degree of Bachelor of Arts here. We may think of the four as they went to this for them most interesting ceremony—the President no doubt rejoicing in his class of three, as compared with only one of the previous year, which one had passed through most of his course at Harvard and had come to Killingworth at the end of Heminway's solitary residence there as a student; and the three young men, whose graduation was to be for them the same happy entrance upon manly life which graduation has been for all their successors to this day and will be, doubtless, ever in the future, rejoicing in the outlook before them. What inspiring words they must have said to one another! What a kindly benediction the good President must have given to each!

I cannot but think also of the little company of the village residents who may have assembled to see the parting of the teacher and the students, and to rejoice with them both that the College, towards which so many desires had turned, and for which so many prayers had been offered, was now proving itself to be a reality, and to have a promise of the coming time. We of the later age may not fitly forget the old village, or its early Commencement days, or the years when the college life was bound to it or lived within it. The first results and the first influences belonged to those days and to this pleasant region, and the end, let us remember, comes not without the beginning.

The changes of history—how great they have been here and everywhere—in our old Collegiate School, in New England, and in the world, since 1702, and even yet more since 1646! You have heard from a venerated friend, whom you

and I alike honor for his useful and honorable life, of these changes as illustrated in the history of this Church of Christ, now two hundred and fifty years old. You have received salutations from others among the ancient churches of the surrounding country, and have had anew, as it were, some part of their record in the suggestions brought to you by their messengers. It has fallen to me, by your kindly invitation, to bring you a greeting from the old Collegiate School—now become a University—which was immediately related to your village in the early time, but was permanently established in New Haven in 1716. With my greeting—which, for myself and the University, is a hearty one, as I present it to you—I have tried to give you a few thoughts in a kind of vision. I could wish that I might have been able, with something of the power of the artist, to picture before you all that the vision carries in itself for my own thought. But if I have succeeded in bringing pleasantly before your minds, for the few moments allowed me, the old Rector and his student in the days when they alone were what we now call Yale University, and have suggested to you somewhat of my dream, if I may call it such, of their life together, as having in itself the source and force of the life of the great brotherhood that has followed, I have done all that I hoped to do—and so, I wish your Church all prosperity in the coming century.



THE CHURCH IN CENTERBROOK.

(ORGANIZED FROM THIS CHURCH IN 1725.)

BY DEA. EDGAR W. GRISWOLD.

It is not always in good taste to boast of one's descent from an illustrious ancestry. The world at large does not set a very high estimate upon such a supposed honor, preferring to take men at their present worth.

But I think we may be pardoned if, to-day, the third daughter of this old Mother Church proudly boasts of her relationship and of her descent from the same heroic and godly men who two hundred and fifty years ago founded the institution the birthday of which we now commemorate.

The withdrawal of the several churches which have from time to time gone from this mother of churches, as well as from this daughter of hers, has, not inaptly, been compared to the swarming of bees from the parent hive. Whatever analogies might be traced under this figure of speech, I propose to speak of only one.

Bee-keepers know that however populous the colony or propitious the season in other respects, bees do not swarm, abandoning the wealth of the stores in the parent hive, except when the honey-yielding flowers are abundant, so that they may be sure that they can maintain themselves and grow unto a strong and prosperous colony.

So we can imagine that when the dwellers of Pautapaug, in the north part of the parish of Saybrook, being moved by impulses somewhat analagous to the swarming instinct, were confronted with the question, "Can we sustain ourselves?" they met the question with many an animated discussion in

their places of social gathering—some perhaps with doubt and misgivings—with a reliance upon the God who had sustained their fathers, and with a confidence born of hopeful and enthusiastic natures, which finally prevailed; and the step was taken.

May 10, 1722, the Colonial Assembly, then sitting in Hartford, granted to them the "liberty or privilege of being a separate parish with all the rights and privileges enjoyed by other parishes." Perhaps the most important of these privileges was the right to tax all the taxable property of the parish, to build a meeting-house, and to meet the expense of maintaining the public worship of God.

The new parish organized themselves into a society in the September following. The taxable estate of the parish probably did not exceed \$20,000. Heavy taxes were necessary and proved burdensome and difficult to collect. A meeting-house was commenced in 1724, but not finished until 1730.

The Court-grant, creating the parish, also provided that if the inhabitants of the north part of the parish called Patequonck (now Chester) should be allowed by the Assembly to become a separate parish, then the second parish of Saybrook should pay back to Patequonck parish all the charges which had been paid by them to help build the meeting-house, and minister's house, in said parish. A movement was commenced by Patequonck to withdraw in 1730, but successfully opposed until 1740, when the General Assembly granted their petition. Of course their withdrawal weakened the old parish numerically and financially, and for several subsequent years they seemed to have considerable difficulty in meeting the various expenses of the parish. The minister's salary was sometimes two or three years in arrears. In 1753 an unhappy controversy arose between the parish and the minister on account of the inadequacy of his salary, caused by the depreciation of the Colonial currency, consisting mostly of "public bills of credit old tenor," so-called. They were cited to appear before the General Assembly in New Haven, and were en-

joined by that body to pay up all arrears and to pay in future £360 annually in the above currency.

They do not seem to have been able, or they were unwilling to do it, and the minister finally commenced suit against them. His death occurred soon after; the matter was settled by arbitration with his widow. This seems to have been a period of discouragement, as in 1756, at a special meeting of the parish, a committee was appointed to confer with a committee to be appointed by Chester, with reference to consolidating the two parishes. The same matter came up in 1757; but there is no record of a report of the committee.

In this year (1757) a committee was appointed to "see if the meeting-house was worth repairing," and extensive repairs were made. The house was used until 1792, when the present building was presented to the society, having been built by a popular subscription by the inhabitants of the parish. In 1790 the Episcopalians organized a society, drawing largely from our membership; and in 1805 also a Baptist society was organized.

Returning now more particularly to the early history of the church; religious services were held in private houses from the first, but it does not appear that a church was organized until the first pastor, Rev. Abraham Nott, was ordained in 1725. Mr. Nott was a graduate of Yale College in 1720, and this was his first and only settlement. It lasted thirty-one years. His preaching and pastoral work appear to have been very acceptable to the parish. Notwithstanding the controversy alluded to between him and the society, there is nothing in the records to show that there was any disaffection in regard to his ministry. No records of the church during his ministry are in existence, having been burned, so that the membership of the church at its organization is not known.

Mr. Nott died in 1756, and was succeeded in 1758 by the Rev. Stephen Holmes, also a graduate of Yale, class of 1752. His pastorate lasted fifteen years. The records kept by him were very meager, and do not give the church membership at any time. In addition to his ministerial labor, he also acted as a physician for his people. He died in 1773. The Rev.

Benjamin Dunning was installed in 1775. He records for the first time the membership of the church, which he found was sixty-five in number at the beginning of his ministry, and fourteen were received during its continuance for a period of ten years. He died in 1785, and the next year the Rev. Richard Ely, a native of Lyme, was installed. He was a graduate of Yale in 1754, and came to our church from North Bristol (now North Madison), where he had been settled for twenty-eight years. During his ministry here, one hundred and four were added to the church upon profession. On account of his age, the Rev. Aaron Hovey was ordained colleague pastor with him in 1804, and assumed the full duties of the office almost immediately. Mr. Ely resigned the next year and removed to Chester, where he died in 1814. Mr. Hovey was a graduate of Dartmouth. His settlement with this church was the only one he ever made, and it lasted for thirty-nine years. He was a minister of more than ordinary ability, and during his ministry several extensive revivals of religion occurred, notably in 1821 and 1827, when ninety and seventy-one respectively were added to the church upon profession of their faith. In all three hundred and seventy were received into the church by him as the fruits of his ministry.

At the time of his ordination, there were one hundred and seven members in the church. At his death there were two hundred members, notwithstanding the many withdrawals of members to unite with other denominations, and the withdrawal of over forty in 1834 to form our sister church in Deep River. Mr. Hovey died in 1843.

Of the ministers and pastors that have held the office since then, time will not allow me to speak. In 1852, sixty-two members withdrew to form the sister church at Essex, thus making four swarms from this old hive.

While searching the records of the one hundred and seventy-one years of the existence of this church, I seem to have seen the generations of devout men and women who have come upon the stage of its life, acting their part, serving their day and generation, and passing away. Pastors have

come and gone, but the Church abides, and will abide, until its mission is accomplished. And that mission, I believe, is not merely the saving of a few souls of each generation. Important as that is, it is of itself only incidental. Its real mission is, to be the instrument of the ultimate realization of the Divine ideal of a perfected humanity, sung of by the poets of all ages as "The Golden Age," but called by our Savior "The Kingdom of Heaven" upon the earth.



THE FIRST CHURCH, WESTBROOK.

(ORGANIZED FROM THIS CHURCH IN 1726.)

BY REV. GURDON F. BAILEY, PASTOR.

NOTE.—The writer of this paper would acknowledge indebtedness to Mrs. C. Champlin for assistance in securing materials.

The youngest child, who has just past her one hundred and seventieth birthday, brings greetings to her honored mother. Westbrook, formerly called West Saybrook and originally known as Pochaug, was once the south-western portion of the town of Saybrook. As early as 1664, some of the uneasy ones (and as we like to think some of the enterprising citizens of the town) pushed westward and inhabited that portion now called Westbrook. Their church home was here at Saybrook, and for more than sixty years, through the heat of summer and the snow of winter, with foot-stove and Bible, they rode from four to ten miles to worship God, and after two sermons, with lunch intervening, retraced the same distance. The families there increased in size and in number, until, in 1724, there were thirty-eight families and a population of about two hundred and twenty-five souls. Annoyed by the inconvenience, and wearied with the labor incurred by the long distance from the place of worship, the inhabitants

concluded to separate from the mother church, and establish a place of worship in their own midst. Accordingly, they requested a public meeting of the people in the eastern and western sections to consider the matter. The following was the action taken at that meeting :

“ SAYBROOK, THE 13TH OF APRIL, 1724.

“ Whereas, the western part of this society have desired a meeting of the whole society to consider their proposal relating to their applying themselves to the General Court of this Government for the privileges of a distinct society ; it is agreed and voted by this society that the western part of this society (with liberty of the General Court) may, without opposition from us, be formed into a distinct society ; provided they be obliged by the act of the General Assembly to pay their portion of charges with us in maintaining the minister in this society that now is, during the time they are destitute of a minister among themselves.” * *

“ The above was agreed to by the eastern and western inhabitants without a dissenting voice.” The next step towards independence was to obtain permission from the General Court to become a distinct society. Just thirty days after the Saybrook meeting, a petition was presented in the General Assembly at Hartford. The substance of that petition is as follows :

“ To the Honorable General Assembly now sitting at Hartford, in His Majesty’s Colony of Connecticut in New England, on the 13th day of May, in the tenth year of the reign of our Sovereign Lord, George of Great Britain, King ; Annoque Domini 1724—*Greeting* :

“ The memorial of the western inhabitants of the South Society in Saybrook humbly sheweth (viz.), that whereas we, having for a long time laboured under very great and uncommon difficulties and hardships with respect to our attending upon the publick worship of God by reason of our great distance from the place thereof, and having made it appear to the satisfaction of our brethren and neighbours of the eastern part of said society,” * * * * * “do humbly request the Honorable Assembly to confer upon and establish to us the powers and privileges common to a distinct society.” Be assured that “we do not expect nor desire ever to be freed from doing duty for the maintaining and promoting of the Kingdom of Christ and the interests of religion in the world.” “Gentlemen, may this petition find so much acceptance with you as not only to be read but also considered and granted. And the authors shall count it a favour from yourselves and a mercy from the Lord.”

“ At a meeting of the inhabitants of the South Society in Saybrook, May 13, 1724,” and signed by Samuel Chapman, James Post and William Stannard, Committee.

The petition was granted by the General Assembly on the following day, and two weeks later, May 28, 1724, the first Ecclesiastical Society of West Saybrook was formed, with Capt. Samuel Chapman moderator. The taxable property in the society at that time amounted to £2,384 4s. The brethren proceeded at once to business. A committee was appointed to secure a minister. By August the committee succeeded in obtaining the service of Rev. William Worthington at "£50 per year and the society find him his wood." In December they voted to build a house for the minister, "he glassing the house and finding the nails."

The following spring they levied a tax upon all property-owners to defray the expenses of the society. The most serious question at issue seemed to be one of finance. Beside current expenses and building a parsonage, they very much needed a house of worship. Help was sought from the General Court. In a very elaborate petition they asked the Court to exempt them from paying colony tax for three or four years. The request was denied by both houses. In October of the same year they renewed the appeal and again were denied. A year later one more petition was sent which met the fate of its predecessors. In the mean time the people were not idle.

In October, 1725, the General Court gave them permission to form a church and to settle an orthodox minister, with the consent of the neighboring churches. June 29, 1726, the church was organized with six men and eight women; and from that day on, Ecclesiastical Society and Church have labored together as husband and wife. The problem of erecting a house of worship engaged the attention of the Ecclesiastical Society early in 1726. In January of that year they voted "to proceed to the building of a meeting-house for God's publick worship," the dimensions to be 40 feet long, 32 feet wide and 18 feet posts. The building of the house was done on the installment plan, and required no end of committees.

On December 25, 1727, a committee was chosen to "secure sleepers and underpinning." The following May, power was

given this committee "to fix down the sleepers." At this meeting another committee was chosen for procuring glass and lead. In August of that year it was thought necessary, for a more comfortable attendance on divine service, that the house be ceiled up to the first tier of windows, and a committee was chosen to that end. Others were delegated to hang the doors. The following February they arranged for the plastering. One year later (1730) the pulpit and lower seats were built. After another year had passed, the building of the pulpit stairs was left with some "meet and suitable persons."

Two years more and a cushion was provided for the pulpit. June, 1733, they voted to "finish up the plastering, make wooden steps to the doors and procure suitable tackling for the doors." Five years later they voted to finish the galleries. The work on the meeting-house rested here from 1738 to 1763, when they voted to "cover the south side and the two ends with sawed white oak clapboards and glass it with sash glass, to make window frames of white oak and sash of white pine"; and "to paint the clapboards *sky colour*, and the doors and sash white."

In 1794 they replaced the square seats with pews. In 1795, sixty-eight years after the building was raised, a steeple was built on the west end. Soon after, a bell and a clock, and even a spire, were added; and by this time repairs were needed on the part first built. The construction of this first meeting-house shows the courage and sacrifice of those early inhabitants. This house stood until 1828, when it was taken down and a second built on the same site. In 1860 the second house was removed to give place to a third. This later one underwent some changes, and had, but a few months, been refurnished when it took fire on Christmas night 1892, and burned to the ground. The fourth and present church building, costing \$18,000, was dedicated May 9, 1894. The houses have all stood on the same site.

The patience and discipline required for the erection of the first church building was perhaps necessary as an example and encouragement to those who came afterwards, inasmuch

as a new church edifice seemed to be required with each succeeding generation. The church has been served by fifteen regularly employed servants of God. Rev. William Worthington, a native of Colchester, a graduate of Yale, class of 1716, and afterward grandfather of John Cotton Smith, Governor of Connecticut, was the first minister. He was installed pastor June 29, 1726, the day the church was organized. He labored faithfully for thirty-two years, and was laid at rest in the old burying lot west of the church. His successor was Rev. John Devotion, a native of Connecticut, and graduate of Yale in the class of 1754, whose pastorate covered a period of forty-five years.

The church was organized with fourteen members—six men and eight women. Their names are as follows: Samuel Chapman, Abraham Post, James Post, Jared Spencer, Thomas Spencer, John Post, Margaret Chapman, Lydia Grenil, Sarah Spencer, Elizabeth Spencer, Mary Lay, Mary Denison, Sarah Brooker, Mary Waterhouse.

It is not difficult to trace the current of English blood in these original members. Samuel Chapman was the grandson of Robert Chapman, the settler, and son of Robert Chapman, Jr., one of the delegates to the assembly which draughted the Saybrook Platform. Four of his descendants have been successively deacons in the church.

Abraham Post was grandson of Stephen Post, the settler. He with his brother James and son John were three of the original members.

Lydia Grenil, wife of Daniel Grenil, was the daughter of William Peabody and Betty Alden, and granddaughter of John Alden and Priscilla, who sailed in the Mayflower. There are to-day in the church direct descendants from John Alden in the tenth and eleventh generations.

About fifteen hundred people have been enrolled in the membership of the church since its organization. The church is proud of her mother, proud of her noble ancestry; and hopes to retain, for years to come, enough of the Puritan spirit to keep her pure, and a good supply of the Pilgrim spirit to keep her generous-hearted and sweet-tempered.



MINISTRIES

—OF—

REV. WILLIAM HART,

—AND—

REV. FREDERICK W. HOTCHKISS.

BY JAMES R. SHEFFIELD, OF NEW YORK CITY.

NOTE.—Mr. James R. Sheffield is a great-great-grandson of the Rev. William Hart, and great-grandson of Rev. Frederick William Hotchkiss. The combined pastorates of these two distinguished men occupy a period of one hundred and eight years—1736–1844.

I am indebted for the privilege of being here to-day to two circumstances. One, the courtesy of Dr. Chesebrough and your Committee, and the other, that I was wise enough to provide myself with a great-grandfather and a great-great-grandfather, and to have seen to it that they studied for the ministry and settled right here in Old Saybrook over the First Church of Christ. Of the good judgment of Dr. Chesebrough and the Committee in asking me here, there may well be some doubt in your minds; but of my good judgment over two centuries ago in the choice of grandparents, six generations of God-fearing and God-serving people might well attest.

For one hundred and eight consecutive years these two giants of the faith served this church and this community,—an instance rare in history, and unique, so far as I know, in America; and though the Recording Angel long ago completed the record of their earthly lives, the record of their work and influence is still being written in the history not only of Saybrook, but of Church and State wherever New England character is honored throughout this land.

It would be impossible in the short time allotted to me to attempt any adequate description of the men or their relations to this community. Their combined ministries were in large measure the history of Saybrook for over a hundred years, and the Muse of History, as she writes the story of this old town, will never fail to see across the page the faces of William Hart and Frederick Hotchkiss.

As I have said, these two ministers served this church for an unbroken period of one hundred and eight years—Mr. Hart from 1736 to 1784 and Mr. Hotchkiss from 1782 to 1844. And my being here to-day, as the descendant of both, is due to the fact that Mr. Hotchkiss wedded himself not only to the church and to the people of Mr. Hart, but also to the very family of Mr. Hart by marrying his daughter.

They were both of them remarkable men. Broad in scholarship, learned in doctrine, high in principle, generous in faith; Puritans of the Puritans, the product of their time and the flower of their class. And yet while treading for a hundred years the same wine-press in God's vineyard, each stood in wide contrast to the other. They lived in different periods of the world's history, and each seemed exactly fitted to the time in which he lived. Of them, more truly than of most men, could it be said that no man is born out of time. They proved that the golden age for every man is not yesterday or to-morrow, but to-day. It is the age in which each man lives; not the age in which somebody else lived. And so it was of them.

The one lived in the stormiest period of Connecticut's history; the other in her most peaceful days; and each fitted exactly the temper of the times. Mr. Hart was essentially a man of active, aggressive mind and temperament. Of the forty-eight years covered by his ministry, twenty-one years were years of war. For thirteen years that old French despot, Louis XIV, reaching out for the possession of Canada and the Northern American colonies, was striving to divert attention from his own misdeeds at home; and for eight years more were fought the battles of Independence, in which Connecticut herself was often the battlefield of the Revolu-

tion. Even the churches were at war. A new theory of religious doctrine had sprung up in the great awakening of Edwards and Whitefield, and also in the theological system of Hopkins, whose preaching and teaching threw a kind of religious dynamite into the old doctrines of the church. Mr. Hart was pre-eminently a man for these times. He was of the old school of faith as well as of manners, a Calvinist and a controversialist, who threw himself into all of the struggles of the day with true Puritan spirit. He also put his faith into practice by a devout patriotism that sent three of his sons to fight for independence in the Revolution. He was a strenuous advocate and supporter of Congregationalism of the stricter type, but with it all retained to the last day of his ministry the united respect and affection of his people.

Mr. Hotchkiss, on the other hand, was a man of different temperament. He was intensely practical in his theology; and although strict in his principles, he was broad and generous in his faith and doctrine. Entering upon his ministry just as the storm in the civil and theological world was subsiding into a calm, he found his people longing for rest, and he fully sympathized with their desires. Not lacking in courage or patriotism, he yet entered into no controversy and settled down into his sphere of pastoral work in a spirit of almost cloistered devotion.

A diary of a trip which he took through New England in the early days of this century, shows how sincerely he deprecated all theological agitation, and is interesting as a record of the morals and manners of the clergy of that day. He was a moderate Calvinist, and did not believe nor teach that souls are to be saved by doctrine alone. A wonderful power of imagination, united to a voice splendidly equipped for public speaking, made his preaching remarkable even to the last. His personal qualities endeared him to his people, and through his long ministry of sixty-two years he bore himself with a gentle, kindly courtesy that commanded respect and engendered love.

Unlike as these two men were in temperament, there was a similarity in their aim that made one the complement of the

other. In a new community it was as essential to the growth of the church in spiritual things, as it was to the people in material things, that its beginnings should be aggressive. The Church was the cameo of the State; the State the intaglio of the Church. But as time went on, it became still more essential to the proper development of both the spiritual and material life, that it should grow from war and controversy into peace; that the people should have time to practice the rugged virtues that had been taught; that the powers trained in the church, the common school and the town meeting should have opportunity to found a State; that men and women might learn that doctrine and dogma were not meant simply for the life to come, but were intended to assist in living the life that now was theirs; and, finally, that faith was for everyday use, and just as essential to success in this world as it was to happiness in the next.

It was an extraordinary opportunity that was given to these two men, and splendidly was it used. No words can adequately express what the influence of their lives and teachings was. It was the Puritan strength, at first, but "changed with changing time, adding sweetness to strength and a broader humanity to moral conviction."

Near one of the entrances to Central Park, on a gently sloping eminence, stands the bronze statue of the Pilgrim. Of heroic size, dressed in the severe garb of his sect, one arm resting on the muzzle of his old flint-lock and looking into the distant west with earnest searching gaze, he stands the very embodiment, in bronze, of the Puritan spirit. As one looks upon that splendid statue, the harsh lines of the metal seem to fade away, and he sees, not the embodiment of the Puritan spirit in bronze, but the real Puritan himself as he stood guarding the liberties of his conscience and his race, and who, for over two centuries, was the masterforce in American civilization. He was the soldier of a free church, the builder of a free state, and his spirit, like his influence, is still marching on into the furthestmost corners of the earth. And as we look at him, we are reminded that his inspiration came from the influence of the lives and the teachings of men.

like Hart and Hotchkiss. It was *from* such men that he derived his notions of Church and State, and it was *to* them that he paid his homage of respect and obedience.

As we in turn pay our homage to the Puritan spirit, let us not forget the debt that we owe, as well as that Puritan of old, to those two teachers and divines who, for over one hundred years, led these people here in Old Saybrook as the children of Israel were led through the wilderness to the promised land of liberty and freedom. And remembering this, we should not forget that we, too, as sons of the Puritans, should stand as they did for ideas and convictions, for liberty and righteousness, by holding the same relation to our age that they held to theirs. No Church remains free; no State remains free, except it be through the untiring efforts and devotion of its members. And because of what we have inherited and because we stand here as sons of the Puritans, we owe a far deeper duty to stand in the same relation to our age that they did to theirs. And when another hundred years have passed, and the political and moral ideals of to-day have become the commonplace of to-morrow, may those future generations have preserved for them through our efforts, as we have had preserved for us through the efforts of those who have gone before, a free Church, a free State and a free People.



REV. W. D. SEXTON'S LETTER.

NOTE.—The Rev. Wilson D. Sexton, the sole surviving ex-pastor of the Church (and now the pastor of a Presbyterian Church in Detroit, Mich.), being unable to be present, sent this letter of greeting, which was read :

213 FIELD AVENUE, DETROIT, MICH., June 10, 1896.

To the First Congregational Church of Old Saybrook :

MY DEAR FRIENDS—Through Dr. Chesebrough, I have received a most cordial invitation from your committee to attend the services in connection with the two hundred and fiftieth anniversary of your church. If I could follow the impulses of my heart, I should accept most gladly an invitation so kind and gracious. Nothing would give me greater pleasure than to be present and join with you in these commemorative services; but other duties press on me to the exclusion of that privilege.

In this way, however, I desire to send to you my loving greeting and sincere congratulations. I rejoice in your noble history, your conspicuous place in the ecclesiastical history of New England, and in your steadfast adherence to the faith of the Gospel. I feel the impressiveness of my relation to you and to this occasion all the more deeply when I recall the fact that I am the only surviving ex-pastor. All the other brethren, whose faithful service and example as your pastors were a constant inspiration, have gone to their reward. "They rest from their labors and their works do follow them."

I recall with happy appreciation the years of our residence in Old Saybrook. The cordial way in which you received us to your hearts and your homes; the manifold kindnesses, the gentle patience, the loving appreciation are still bright in our memory. How precious the memory of those who have been called to the presence of the Master! I need not call the roll.

Their vacant places in your homes and the sanctuary impress you more deeply than any words of mine. I assure you that I shall never forget the dear old church where I spent the first years of my ministry. Its people were engraven on my heart as none other has ever been. May the sweet memories of the past and the blessed hope of the future so blend in this your anniversary that it may be a happy halting place on your way to the sanctuary that never grows old, the "house not made with hands eternal in the heavens."

Yours in Christian love and fellowship,

W. D. SEXTON.





HYMN.

BY MRS. F. T. BRADLEY.

TUNE—*Federal Street.*

Great God, how humble should we be !
This holy day we celebrate,
The ages we commemorate,
Alike a moment are with Thee.

Yet Thy peculiar care we claim—
A Bethel in a wilderness
This church our fathers raised, to bless
The God who called them by His name.

Now, as of old, Thy Spirit send
To consecrate this crowning hour—
And may a Pentecostal power
Our lives to fuller service bend.

Rock of our Strength in weary land !
Our fathers' Inspiration ! still
Protect and animate until
All men, confessing Thee, shall stand.

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